SERMONS

AND

MISCELLANEOUS TRACTS.

BY

JAMES HERVEY, A.M.

Late Rector of WESTON-FAVELL, in NORTHAMPTONSHIRE:

CONTAINING

I. THREE FAST SERMONS
II. A VISITATION SERMON
III. CONSIDERATIONS ON VISITING ON SUNDAYS
IV. REMARKS ON LORD BOLINGBROKE'S LETTERS ON THE STUDY AND USE OF HISTORY
V. THE MINISTRY OF RECONCILIATION, A SERMON
VI. A TREATISE ON THE RELIGIOUS EDUCATION OF DAUGHTERS
VII. A LATIN EPISTLE ON THE BOOK OF JOB.

TO WHICH ARE NOW ADDED,

THREE SERMONS PREACHED AT BIDEFORD, DEVON, IN THE YEAR 1742,

WHICH, WITH THE

MEDITATIONS AND CONTEMPLATIONS,
THERON AND ASPASIO,
THE COLLECTION OF LETTERS,
THE LETTERS TO THE RIGHT HONOURABLE LADY FRANCES SHIRLEY,
AND ELEVEN LETTERS TO THE REV. MR. JOHN WESLEY,
Complete Mr. HERVEY'S Works.

A NEW EDITION.

LONDON:

PRINTED FOR J. F. AND C. RIVINGTON, N° 62,
ST. PAUL'S CHURCH-YARD.

M.DCC.XC.

THE TIME of DANGER, THE MEANS of SAFETY, AND THE WAY of HOLINESS:

BEING THE

Substance of THREE SERMONS
Preached on Publick FAST DAYS.

To which are added,

A VISITATION SERMON,
Preached at *Northampton*, May 10, 1753:

AND

CONSIDERATIONS on the Prevailing CUSTOM
Of VISITING on SUNDAYS:

Being the AUTHOR's Answer to this Question,
Whether it be right for truly serious Persons to Visit on Sundays?

THE SIXTH EDITION.

BY JAMES HERVEY, A. M.
Late Rector of *Weston-Favell*, in *Northamptonshire*,

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M.DCC.LXXXIX.

PREFACE

TO THE

FAST SERMONS.

SHOULD any One ask; " Why does this " Author publish his Sermons, when the Fast " is gone *and* forgotten?"—*For this very Reason He publishes, that the Fast, though gone, may not be forgotten. That We may remember the Sins we confessed, and the Miseries we deprecated. Remember the Vows of* GOD, *which are still upon Us; and the Snares of Death, which are still around us.*

Should it be farther asked; " Why does He " obtrude Himself on the Publick, when so many " eminent *Writers have already made their " Appearance? Does He bring with him any " distinguished Excellency of Composition? Any " superior Force of Argument, or uncommon De- " licacy of Sentiment?"—No such Thing. He pretends to nothing refined or extraordinary. He*

affects

affects neither brilliant Thought, nor polished Style, Equally remote from nice Criticisms and profound Learning, his Discourses are studiously plain, *and brought down to the Level of the meanest Capacity.*

" *What then is his Motive?"—This is the very Truth. In several of the Sermons published on this Occasion,* the one Thing needful *seems to be overlooked.* CHRIST *and his free Grace,* CHRIST *and his great Salvation, are either totally omitted, or but slightly touched.—Where these are but slightly touched, the Door of Hope and the City of Refuge are shewn, as it were through a Mist, dimly and indistinctly. We have no more than a transient Glimpse of the desirable Objects; and only so much Light, as is sufficient to bewilder, rather than to direct.—Where they are totally omitted, the Door of Hope is barred, and the City of Refuge withdrawn from our View. In this Case, being without* CHRIST, *We are without Consolation; and may justly complain with the mourning Prophet,* The *COMFORTER,* that should relieve our Souls, is far off.

Through the following Discourses, a constant Regard is paid to the Redemption which is in *CHRIST JESUS; to His all-atoning Blood, and everlasting Righteousness. Which are the grand Means both of comforting our Hearts, and sanctifying our Nature.—Indeed the principal*

cipal Aim of the Whole, is, To display the unsearchable Riches of CHRIST; *the matchless Efficacy of his Death; and that perfect Freeness, with which all his invaluable Benefits are bestowed.*—To those who believe, HE is precious; *and to Those who are convinced of Sin, these salutary Truths will be their own best Recommendation. Such Readers will excuse a Multitude of Blemishes, provided they find* JESUS, *which was crucified;* JESUS, *who is the Desire of Nations;* JESUS, *than whom no other Foundation can be laid, either for present Holiness, or future Happiness.*

As these Sermons are not preached to gratify a curious *Taste, neither are they published with any fond Prospect of reforming a* sinful *Nation. Sincerely as the Author loves his Country, and ardently as he desires the Salvation of his Countrymen, He is not so vainly sanguine in his Expectations.—But this He will venture to assert; That, if ever a Reformation is produced, it must, under the Influence of the Eternal SPIRIT, be produced by the Doctrines of free Grace, and Justification thro' a REDEEMER's Righteousness. Till these Doctrines are generally inculcated, the most eloquent Harangues from the Pulpit, or the most correct Dissertations from the Press, will be no better than a pointless Arrow, and a broken Bow.*

This

This also He will venture to hope; That the Discourses may, here and there, meet with some poor Sinner, who is smitten with a Sense of Guilt, and alarmed with Apprehensions of Danger. Who desires nothing so much as to find a Resting-Place; where he may be free from the Terrors of Conscience, and safe in the Day of Trouble. This Freedom and this Safety are to be found only, *are to be found* infallibly, *in the blessed* JESUS, *and the Blood of Sprinkling. If such a Reader, by the following Pages, is conducted to this divine Sanctuary, the Writer is satisfied; is rewarded; enjoys the utmost of his Wishes.*

Then instead of soliciting the Voice of Fame, or coveting the Wreath of Honour; instead of giving himself any Concern, about the officious *Critick; He will thankfully adore that Almighty Hand, which* confirmeth the Word of his Servant, and performeth the Counsel of his Messengers *. *For Oh! how insipid is the Praise of Men, compared with the exalted Pleasure of glorifying GOD, and edifying an immortal Soul! How harmless is Defamation from a Fellow Creature, when our great CREATOR smiles; and is pleased, by* weak Things, and by Things that are despised †, *to accomplish the Purposes of his infinite Grace, and everlasting Love!*

* Isai. xliv. 26. † 1 Cor. i. 27, 28.

SERMON I.

The TIME of DANG

HEB. xi. 28.

Through Faith He kept the Passover, and the Sprinkling of Blood, lest He that destroyed the First-born, should touch them.

IF We consult the History to which these Words refer, We shall find the *Israelites* in a State of great Affliction. The *Egyptians* oppressed them; very heavily laid the Yoke upon them; and made their *Lives bitter with hard Bondage.*—The Misery of his People GOD pities, and is resolved to redress. Accordingly he sends *Moses*, in the Quality of his Ambassadour, to *Pharaoh* King of *Egypt*, demanding their Release. The King most insolently replies; *Who is the LORD, that I should obey his Voice, to let* Israel *go? I know not the LORD, neither will I let* Israel *go.* GOD, to chastise his Insolence and Obstinacy, inflicts a Variety of Plagues, on Him and his Subjects. In Contempt of all which, *Pharaoh* hardens his Heart; persists in his

Disobedience; and refuses to *let the People go.*—At last, says the LORD, *I will bring one Plague more upon* Pharaoh *and upon* Egypt *; which shall infallibly accomplish my Purpose. Be their Hearts hard as the nether Mill-stone, this shall make them feel. Be their Resolution stubborn as an iron Sinew, this shall make it bend. *About Midnight I will go out into the Midst of* Egypt, *and all the First-born in the Land of Egypt shall die* †.

But as the *Israelites* then dwelt in *Egypt*, how should they be safe amidst the general Desolation? The LORD directs *Moses* to a Method; which should effectually secure the Families of *Israel*, while Death entered into all the Habitations of the *Egyptians*. The Method—its Execution—and Success—are all specified in the Text. *By Faith* Moses *kept the Passover, and the Sprinkling of Blood, lest He that destroyed the First-born, should touch them.* Where We may observe,

I. A very dreadful Danger; intimated by *the Destruction of the First-born.*

II. A Method of Security from this Danger; effected by *keeping the Passover, and the Blood of Sprinkling.*

III. The Success of this Method, denoted by the Destroyer *not so much as touching them.*

The good LORD enable Us to open and apply the Words, thus divided! Then, we shall see their Suitableness to the present Occasion; and, I hope, feel their salutary Influence on our Souls.

* Exod. xi. 1. † Exod. xi. 4, 5.

I. A very dreadful Danger intimated by *The Destruction of the First-born.* The LORD had already put his Hand to the Sword. It was even now drawn from the Scabbard, and had received a Commission to go forth. To go forth, that very Night; to walk through all the Land of *Egypt*; and to be bathed, before the Morning-Light, in the Blood of the First-born. *All* the First born, from the haughty King that sat on the Throne, even to the Slave that toiled at the Mill, and the very Sheep that yeaned in the Field.—Tremendous, as well as inevitable Blow! O, what an Alarm will it create, and what Affliction will it spread! Make every Heart sad, and every House a Scene of Mourning. *There shall be a great Cry throughout all the Land of* Egypt, *such as there was none like it, nor shall be like it any more* *.

And is not the present Time, a Time of imminent Danger? Are not the Judgments of the Almighty, *now*, abroad in the World? Have not Earthquakes shaken Kingdoms, and rent the Foundations of Nature? Have they not spread Terror through our own and distant Nations; laid wealthy Towns and magnificent Cities in Ruin; and swallowed up or destroyed unknown Multitudes of our Fellow-Creatures?

Is not the Sword of Slaughter drawn! Has not War hung out her bloody Flag? Are not the Flames kindled in *Europe* and *America*; on the Land and on the Ocean? Are they not gathering Strength daily;

* Exod. xi. 6.

ſpreading their Rage continually; and threatening to over-run all?

If we were evidently ſuperior to our Enemies in Number and Power, in Vigilance and Unanimity, yet the Events of Battle are uncertain. *The Battle is not always to the Strong* *. Succeſs and Victory depend upon a Hand, higher than the Arm of Fleſh. *Without me*, ſaith the LORD, *they ſhall bow down under the Priſoners, and they ſhall fall under the Slain* †.

But are We not at War with one of the moſt potent, inſidious, enterprizing Kingdoms in the World? Is there not great Reaſon to ſuppoſe, that they will ſoon be joined by their Neighbours the *Spaniards?* And if we have been worſted by one, how ſhall We contend with their united Force?—Conſidering the Situation and Behaviour of the ungrateful *Auſtrians*, have We not Cauſe to ſuſpect the Junction of a third *Popiſh* Power againſt our Religion and Liberty? Will not the Court of *Rome*, with all her bigotted Adherents, urge and inſtigate them to be active in this Confederacy ‡? Will they not, at this Juncture—the moſt favourable for the Proſecution of their Purpoſe, that any Age has afforded, or their own ſanguine Zeal can deſire—will

* Eccleſ. ix. 11. † Iſa. x. 4.

‡ I am informed, that when the Pope heard of the Alliance, lately eſtabliſhed between the Houſes of *Bourbon* and *Auſtria*, ſtrengthened by the unexpected Acceſſion of *Ruſſia*, he cried out with an Air of Triumph, *O admirabile Commercium Generis humani! Admirable Aſſociation of Mankind!* Promiſing himſelf, I ſuppoſe, from this remarkable Turn of Affairs, ſuch Advantages to the Cauſe and Intereſt of Popery, as exceeded even all his Hopes.

they not exert their utmoſt Ability, to cruſh the Proteſtant Cauſe, and extirpate the Proteſtant Name *?

Should the Enemy make a Deſcent upon our Iſland, what can we expect, but that our Iſland be turned into a Field of Blood? They, who have always been jealous of our Power and Influence, have now added Rage to their Jealouſy. Their Reſentment, like the burning fiery Furnace, is heated ſeven Times hotter than uſual. We ſhould certainly find them, as the Scripture ſpeaks, *a bitter and haſty Nation* †. And without the Spirit of Prophecy may venture to declare; Woe be to *England*, if GOD ſhould now deliver it into the Hands of the *French*.

Some, perhaps, may cry; "Theſe Fears are all "chimerical. There is no Ground for ſuch diſ-"couraging Suggeſtions. We don't queſtion, but "we ſhall be a Match, and more than a Match for "our Adverſaries."—To this confident Boaſting, let not my Tongue, but let the Courſe of Events, let the Diſpoſals of Providence reply.—Have we, then, been ſuperior in the Day of Trial? Alas! Have we not loſt *Minorca*? Is not *Oſwego* gone? A General ſlain, and

* The *French* and *Auſtrian* Miniſters, it ſeems, have long been concerting Meaſures, to tear up the Reformed Religion by the Roots; and not to leave a Proteſtant upon the Face of the Earth. This execrable Plot is diſcovered by the Sagacity and Activity of the King of *Pruſſia*; is averred and proved in his Memorials lately publiſhed. If that Hero and his Army ſhould fall before their Enemies, what can hinder the Execution of this horrid Deſign? It may puzzle the acuteſt Politician, to aſſign any *human* Means, ſufficient to ſtand as a Barrier.

† Hab. i. 6.

his Army cut in Pieces? An Admiral condemned to be ſhot to Death, and his Fleet defeated by an inferior Number of the Enemies Ships? Are not Ravages and Depredations made almoſt continually upon our Colonies in *America*; and horrible unheard-of Cruelties committed by the Savages, on the Perſons of our Fellow-Subjects? What have we reaped from the late Campaign, but Diſappointment, Loſs, and Shame?

Are not all theſe Things apparently againſt us? Will they not diſpirit our Men, and embolden our Foes? Will they not make our Allies backward to come in with their Succours, and render the Powers that are unengaged, afraid to declare themſelves on our Side?

All theſe Circumſtances conſidered, the preſent Time appears to be a Time of uncommon Danger: Affairs, look where-ever we will, wear a lowring Aſpect. *Our Sky is black with Clouds, and there is the Sound of Abundance of Rain**. Judgments ſeem, more than ſeem to be hovering all around us. How ſoon they may fall, GOD only knows!

If GOD indeed *were for us*, we might truſt and not be afraid. We might look Danger in the Face, and boldly ſay; *Who ſhall be againſt Us* † ?—But is this the Caſe? Are we *a righteous Nation that keepeth the Truth* ‡ ? Is there ſufficient Reaſon to believe, that the Holy ONE of *Iſrael* is our Defence?—Are we not, on the contrary, a ſinful Generation; a People laden with Iniquity? Is there not abundant Reaſon to fear, leſt our GOD ſhould ſay, in ter-

* 1 Kings xviii. 41. † Rom. viii. 31. ‡ Iſai. xxvi. 2.

rible

rible Indignation; *They are joined to Idols, let them alone* * ?—In order to determine this Point, let Us examine our Ways. Nothing can be more proper for a Day of Humiliation. Are not *We*, like the *Egyptians*, in a State of great Danger, if we consider

1. The *Sins* of our Nation.
2. The *Judgments* of GOD denounced upon such Sins.
3. The *certain Execution* of those Judgments, unless we fly to the appointed Refuge.

I. Consider the Sins of our Nation. Here I shall mention some, and only some of those Abominations; which, wherever they are found, cannot fail to provoke the Eyes of GOD's Glory; and render, either a Person or a People, ripe for his Vengeance.

The *Christian Sabbath* is an inestimable Privilege to the Church of CHRIST. It is a Pledge of GOD's distinguishing Love. It is a happy Means of building us up in Knowledge; of establishing Us in Faith; and preparing Us for our everlasting Rest.—Yet is it not shamefully profaned, in City and in Country? What Multitudes waste it in Idleness, or squander it away in unedifying Conversation? Making it by far the most useless and contemptible Day of the Week.—This they do, even though GOD strictly charges, saying; *Remember ye the Sabbath Day*, not barely to abstain from your ordinary Works, but *to keep it holy* †; devoting it entirely to holy Purposes, and religious Exercises.—This they do, even though GOD solemnly threatens, saying; *If ye will not*

* Hos. iv. 17. † Exod. xx. 8.

hearken unto me, to hallow the Sabbath-Day; then will I kindle a Fire in your Gates, and it ſhall devour the Palaces of Jeruſalem, *and it ſhall not be quenched* *.

Is not the *Name of GOD*, great, wonderful, and holy? Ought it not to be uſed with the deepeſt Veneration, and magnified above all Things? But is it not audaciouſly diſhonoured, and impiouſly blaſphemed? Diſhonoured by cuſtomary and wanton, blaſphemed by falſe and perfidious Swearing? Has not the moſt High GOD declared, That he will in no wiſe hold ſuch daring Wretches guiltleſs! Yet, how do theſe daring Wretches ſwarm, like the Locuſts of Society, in our polluted Land? *O England*, how is thy Air tainted with this Breath of the infernal Pit! How do thy Streets reſound, moſt horribly reſound, with this Language of Hell! And will not the Almighty LORD make Thee know—know, by bitter Experience, what that meaneth, which is ſpoken by his Prophet? *Becauſe of Swearing, the Land mourneth* †. Mourneth under afflicting Viſitations, and deſolating Judgments.

Is not the *Scripture* a ſingular Bleſſing? Yes; It is celebrated by the Pſalmiſt, as the ſovereign Bleſſing; that which crowns the other Inſtances of divine Goodneſs; *He ſhewed his Word unto* Jacob, his *Statutes and Ordinances unto* Iſrael. It is alſo celebrated, as a moſt diſtinguiſhing Bleſſing, from which Multitudes are excluded; *He hath not dealt ſo with all Nations, neither have the Heathen Knowledge of his Laws* ‡. Should not then the Scripture be precious to our Souls; more precious than fine Gold; ſweeter alſo than

* Jer. xvii. 27. † Jer. xxiii. 10. ‡ Pſal. cxlvii. 19, 20.

Honey,

Honey, and the Droppings of the Honey-Comb? Should we not exercise ourselves in it, Day and Night *; reading it by Day, meditating on it by Night? Should we not make it the most delightful Subject of our Conversation? Talk of it to our Children, our Domestics, our Neighbours; When We lie down and rise up; when We walk by the Way and sit in the House †?—But where are the Persons, who bear such a superlative Esteem for the Bible? Where is the Company, that delights to converse on those Oracles of Truth? Where are the Parents, that diligently instruct their Children, and feed them with the Milk of the Word? Diversion, of every Kind, engages their Attention, and the most trifling Impertinence employs their Tongue; but the LORD's Word is insipid, if not irksome. His Word is treated even by Protestants, as the Manna was treated by the *Israelites*, Who had the Ingratitude and Impudence to say; *our Soul loatheth this light Bread* ‡. A Plague from the LORD of Hosts was the Consequence of their contemptuous Treatment of the Meat that perisheth. Of how much sorer Punishment shall we be thought worthy, who contemn the Food, which endureth to everlasting Life!

GOD hath reserved the Unjust, saith the Scripture, unto the Day of Judgment, to be punished; *chiefly those who walk after the Flesh, in the Lusts of Uncleanness* ||. Is not this Iniquity rampant among the Inhabitants of *England?* What lewd Pictures are exposed to View! What filthy Writings are suffered

* Psal. i. 2. † Deut. vi. 7. ‡ Numb. 21. 5
|| 2 Pet. ii. 10.

to

to ſee the Light! Fuel for Luſt, and Incentives to Debauchery.—What is Wit, in our Days, but either ſome laſcivious Hint, or ſome licentious abuſe of Scripture! Are not the wanton Entertainments of the Stage, and other Seminaries of Lewdneſs, countenanced, ſupported, thronged? Can you acquit our Cities and Towns of Drunkenneſs, Revellings, and abominable Exceſſes? Are not theſe, and all Sorts of Filthineſs, found in our Skirts? If ſo, hear the Word of the LORD; and let it ſink deep into every Heart. *When I had fed them to the full, they then committed Adultery, and aſſembled themſelves by Troops in the Harlots Houſes. They were as fed Horſes in the Morning: Every one neighed after his Neighbour's Wife. Shall I not viſit for theſe Things? ſaith the Lord. And ſhall not my Soul be avenged on ſuch a Nation as this* *?

Is not Religion, *vital Religion*, very much upon the Decline, even among the Serious? Do not many Profeſſors, quite deſtitute of the Power of Godlineſs, content themſelves with the mere Form? Whereas, If any, in Imitation of the firſt Believers and the firſt Preachers, are alive to GOD, and zealous for the LORD of Hoſts; theſe Perſons, inſtead of being encouraged, are oppoſed; inſtead of being eſteemed, are reproached.—Of ſuch Perſons even the malignant Spirit could bear Witneſs; *Theſe Men are the Servants of the moſt high GOD, who ſhew unto us the Way of Salvation* †. But among Us, who call ourſelves Chriſtians; who pique ourſelves upon being the pureſt Church in *Chriſtendom*; a-

* Jer. v. 7, 8, 9.

† Acts xvi. 17.

mong Us, ſuch Perſons are deemed the Viſionaries of the Age, the Diſturbers of Society, the Men that would *turn the World upſide down**. The Miniſters who are moſt faithful, and the People who are moſt exemplary, are a Deriſion and a Bye-Word among their Neighbours. Thus, in *Iſrael*, *They mocked the Meſſengers of GOD, and deſpiſed his Words, and miſuſed his Prophets.* But it was to the Confuſion of thoſe Scoffers, and the Ruin of their Country. *For the Wrath of the LORD aroſe againſt his People till there was no Remedy. Therefore He brought upon them the King of the* Chaldees, *who ſlew their young Men with the Sword, in the Houſe of their Sanctuary; and had no Compaſſion upon young Men or Maiden, old Man, or him that ſtooped for Age* †.

Are we not abandoned to a Spirit of *carnal Confidence?* When do we diſcover any Reliance on the Almighty, or aſcribe any of our Succeſs to his gracious Interpoſition! It is not GOD, but our Sword, that ſhall help us. Or, if any unſeen Power is acknowledged, it is not the LORD of Hoſts, but good Fortune. One would almoſt imagine, that we were aſhamed of a heavenly Ally; and thought it a Diſgrace, to own ourſelves dependent on Omnipotence. Is not ſuch a Temper a national Infatuation, and the Harbinger of national Judgments? *Zedekiah* and the Men of *Judah*, forgot or neglected the Rock of their Salvation, and made *Pharaoh's* Army their Confidence. But ſee, what was the Iſſue; or hear it from the Mouth of HIM, who fulfilleth the Word of his Servants. *Though ye had ſmitten*

* Acts xvii. 6. † 2 Chron. xxxvi. 16, 17.

the whole Army of the Chaldeans *that fight against you, and there remained but wounded Men among them, yet should they rise up every Man in his Tent, and burn this City with Fire* *.

Should you say, This is a false Charge. Have we not, this very Day, publickly acknowledged, That, "without the divine Aid, the wisest Counsels of "frail Men, and the Multitude of an Host, and "all the Instruments of War, are but weak and "vain?" Have we not likewise expresly declared, That "not confiding in the Splendour of any "Thing that is great, or the Stability of any Thing "that is strong here below, we do most humbly "flee to the LORD for Succour, and put our Trust "under the Shadow of his Wings †?" I would to GOD, we believed *that* Acknowledgement, and acted conformable to *this* Declaration. We should then be very diligent to propagate Religion, among our Soldiers and Sailors. We should seek for such Officers and Commanders, as are Men fearing GOD. We should be as desirous to establish our Troops in Godliness, as to train them up in military Discipline. But is it thus with our Army? Is it thus with our Navy? Visit a Man of War. You will think yourself, not in one of the Bulwarks of our Island, but in a little Hell. Observe the Gentlemen of the Sword. Concerning the Generality of them, you will have Reason to ask; are these Christians? Are

* Jer. xxxvii. 10.

† The *Form of Prayer* appointed for the Fast.

they

they not incarnate Devils * ?—And can we expect, that the infinitely pure GOD will go forth with *such* Hosts? Will he not rather become *their Enemy, and fight against them* † ?

What *Ignorance* prevails, especially among the lower Ranks of People? The grossest Ignorance of themselves and of GOD our SAVIOUR; the grossest Ignorance of Grace and Salvation by a REDEEMER's Righteousness; the grossest Ignorance of the very first Principles of our holy Religion. To do Evil, they are wise. But to do Good; to believe in *JESUS CHRIST*; to love and glorify HIM who bought Sinners with his Blood; to do all, to do any of this, they have no Knowledge. And is it a small Matter to be thus *Children of Darkness?* Is not the Soul alienated from the Life of GOD through Ignorance ‡? Does not this displease the most high GOD, and provoke the Holy One of *Israel?* Let his own Word determine. *It is a People of no Understanding, therefore He that made them will not have Mercy on them*; *and He that formed them, will shew them no Favour* §. Are these impotent Menaces?

* Does this sound harsh? Or will any other Part of the Charge, advanced in these Discourses, prove offensive?—I am sorry there should be any Occasion for such Language. But I dare not retract it; I must not soften it; no, nor apologize for it. Thus much, however, I will say, borrowing the Words of *Job*, *If it be not so now*, let Experience *make me a Liar*, *and* in this Case *make my Speech nothing worth*. Job xxiv. 25. Desirous as I am of speaking Truth, here I shall rejoice to be convicted of Falshood.

† Isai. lxiii. 10. ‡ Eph. iv. 18. § Isa. xxvii. 11.

Made

Made only to be contemned? Then we may dismiss our Fears. But if they are the word of GOD, which liveth and abideth for ever; then We have Reason to cry, "What will become of *England?*"

In a Word; Religion, both as to Knowledge and Practice, was never at so low an Ebb, since the Reformation took Place. Nor Luxury, and Immorality of every Kind, at such an enormous Height. —Where now are our *Rulers?* are they zealous for GOD, and valiant for the Truth? Have they Courage to stem the Torrent; or to oppose the Overflowings of Ungodliness?—Where are the Grandees and Magistrates? Warm with generous Indignation, do they snatch the Spear; and like the gallant *Phineas*, smite through the Loins of Iniquity?—Alas! Have not our great Men *altogether broken the Yoke, and burst the Bonds* *? Are they not, generally speaking, the Ringleaders in Transgression; as eminent for their Contempt of GOD, as for the Affluence of their Circumstances? *Yea, the Hand of the Princes and Rulers hath been chief in* the several *Trespasses* †. But will that Dignity, which they have abused; will that Authority, which was lent them for better Purposes; will those Distinctions be a Security to Them or their Country, in the Day of Visitation?—Hear what the righteous LORD says, who is higher than the highest, and able to execute all his Decrees: *It is the Sword of the great Men that are slain, which entereth into their privy Chambers. I have set the Point of the Sword against all their Gates, that their Hearts may faint, and*

* Jer. v. 5.   † Ezra ix. 2.

their

their Ruins be multiplied *. Gates, be they ever ſo ſtrongly fortified, or ever ſo carefully guarded, are no Defence againſt the point of JEHOVAH's Sword. And if Sin is ſuffered to enter, Judgments will aſſurėdly follow. Judgments will follow even the moſt powerful and wealthy Sinners; will purſue them, like an eager Blood-Hound; will haunt them like a diſmal Ghoſt; will force a Way into their Palaces, nay, into their cloſeſt Retirements; and never remit the Chaſe, till *Fainting of Heart* ends in *multiplied Ruins*, in the Ruin of Themſelves, their Families, their Country.

Amidſt all theſe crying Evils are We not *preſumptuouſly ſecure?* Is there not a deplorable Spirit of Stupidity which blinds our Eyes, and renders our Hearts inſenſible? Scarce any one lays theſe Miſeries and Dangers to Heart. Who mourneth for the Abominations of the Land? Who ſtirreth up himſelf to call upon GOD? If ſo be, He may yet be entreated, and have Mercy upon *Zion.*—Are We not too much like the intoxicated Sinners of the old World! *They eat, they drank; they bought, they ſold; they planted, they builded.* They gave themſelves wholly up to ſenſual Gratifications, and inferior Cares; diſregarding all the Admonitions of *Noah*, and all the Tokens of impending Vengeance. *Till the* divine Long-Suffering ceaſed; the univerſal *Flood came; and*, with irreſiſtible Violence, *ſwept them all away* †. —Are we not in the Condition of thoſe ſupine ſenſeleſs People, ſpoken of by the Prophet *Zephaniah?* *It ſhall come to paſs at that Day, that I will*

* Ezek. xxi. 14, 15. † Luke xvii. 27.

ſearch

ſearch Jeruſalem *with Candles, and puniſh the Men that are ſettled upon their Lees: That ſay in their Heart, The LORD will not do Good, neither will He do Evil.* And may we not juſtly expect their awful Doom? *Therefore their Goods ſhall become a Booty, and their Houſes a Deſolation. Their Blood ſhall be poured out as Duſt. And their Fleſh as the Dung. Neither their Silver nor their Gold ſhall be able to deliver them, in the Day of the LORD's Wrath, but the whole Land ſhall be devoured by the Fire of his Jealouſy* *.

As a farther Aggravation of our Crimes, have We not been *incorrigible*, amidſt the moſt compulſive and the moſt winning Motives to Amendment?—We have been viſited with a *contagious Diſtemper* among our Cattle; which, We were apprehenſive, might have introduced a Plague among the human Race. From this Fear We have been delivered. But are We delivered from our evil Works, and have We renounced all Ungodlineſs?—*Rebellion* broke out in our Iſland, and threatened to overthrow our Proteſtant Government, and deprive Us of our reformed Religion; threatened to deprive Us of our Liberty and its Privileges, of our Peace and its Comforts. This Storm alſo was ſoon blown over, and Tran-

* Zeph. i. 12, &c.

Tremendous Threat'ning! *Black as Night it ſtands,*
Fierce as ten Furies, terrible as Hell,
And ſhakes a dreadful Dart! MILTON.

Even the Dart of divine Indignation over a guilty Land. Yet who is awaked from a ſtate of Indolence? Who is induced to watch and pray? Who falls down at the Feet of JEHOVAH, though they ſee his Wrath enkindling, and hear his Terrors denounced?

quility reſtored to our Land. But did We return every one to the LORD our GOD, who dealt ſo graciouſly with us?—*Earthquakes* have ſhattered other Kingdoms; have deſtroyed other Cities: while they only admoniſhed, not injured, Us and ours. Has this Goodneſs, this diſtinguiſhing Goodneſs of GOD, led Us to Repentance?—Were We not lately preſerved from the moſt calamitous of all Temporal Loſſes? From loſing the *precious Fruits* of the Earth? When the Corn was ripe, and ready for the Sickle, who can forget the lowering Sky and the deſcending Rains? Which held back the Huſbandman's Hand, and forbad the Gathering. A few more Days of ſuch unſeaſonable Weather, had inevitably ſpoiled the Produce of the Ground, and deſtroyed the Staff of Life. But divine Providence, at the very Hour of Need, reſtrained the immoderate Showers; bid the Sun ſhine forth with peculiar Brightneſs; and gave us the expected Weeks of the Harveſt. Thus reſcuing Us from Famine; perhaps, from Peſtilence; probably, from Mutiny; certainly, from a Train of Evils, the Particulars of which we cannot ſo much as imagine. But is there not too much Ground for the Complaint, ſo pathetically urged, and ſo frequently repeated by the Prophet; *Though I have done all this for You, yet have Ye not returned unto me ſaith the LORD* *.

Behold, now, the State of our Nation.—Our Sins abound, and are grown up to Heaven—Sins of every, even the moſt horrid Kind—Sins among all Ranks, from the higheſt to the loweſt—In our Sins We perſiſt; though wooed, as it were, with the

* Amos iv. 6, 8, 9, 10, 11.

choiceſt Mercies; though made to ſmart under various Judgments; though threatened with far more afflictive Viſitations.——And will the great, the mighty, the terrible GOD always bear with ſuch a People? Will he receive the moſt horrible Indignities, and ſtill, ſtill refrain himſelf? Surely, He will ſay, with a determined Indignation! *Ah, I will eaſe me of mine Adverſaries, and avenge me of mine Enemies* *. —Has he not evidently begun to ſhew Us terrible Things in Righteouſneſs? And what, O! what may the End of theſe Things be! How doleful, how deſtructive! Unleſs ſovereign Grace interpoſe, bringing Us, by Faith in the SON of GOD, to unfeigned Repentance, and Newneſs of Life.—Some Notion we may form, concerning the End of theſe Things, by unfolding the ſecond Point.

The *Judgments* of GOD, denounced on ſuch Sins.—Where ſuch Iniquities prevail, We might naturally conclude, that the divine Indignation is awakened, and the divine Vengeance lingereth not. Is there a GOD? Does He behold the Children of Men? Is his Nature infinitely pure and holy? Surely then He cannot, He will not ſuffer the moſt outrageous Violations of his ſublime Perfections, to paſs unpuniſhed.—Thus we might argue from the Nature of GOD: this we might conjecture from the Aſpect of Things. But we have a more ſure Word of Prophecy. In this Word, *the Wrath of GOD is revealed againſt all Ungodlineſs and Unrighteouſneſs of Men* †. And ſee! in what flaming Colours, by

* Iſai. i. 24. † Rom. i. 18.

what frightful Images, this Wrath is represented, these Judgments are described.

They are likened to *a Lion*, rending his Prey. The LORD had been *unto* Ephraim *as a Moth, and to the House of* Judah *as a Worm*. He had inflicted milder Judgments; rebuking them gradually, and with-holding inferior Comforts. His Judgments were like a Moth fretting the Garment, or like a Worm corroding the Wood. In both which Cases, the Consumption creeps as it were; the Wasting proceeds silently and slowly. Thus the chastising JEHOVAH acted; giving the People Space for Recollection, and looking for Repentance. But no Repentance was produced. They continued irreclaimable, adding Sin to Sin. Then says the LORD, *I will be unto* Ephraim *as a Lion*; which, all fierce and ravenous, rushes upon a lonely Traveller. I will now come forth as an incensed and irresistible Adversary, and be *as a roaring Lion to the House of* Judah. *I, even I*, who am omnipotent *will tear*, will destroy them with a mighty Hand; *and go away*, satiated with Slaughter and Vengeance. *I will take away* both Prince and People; I will take away their very Place and Nation; *and none shall* have Power to effect, or Courage to attempt, a *Rescue* *. If GOD do thus to perverse and incorrigible *Judah*, why should we imagine, that He will deal otherwise with perverse and incorrigible *England?*

They are described by a *Flood*. *Now therefore behold, the LORD bringeth up upon them the Waters of the River, strong and many, even the King of* Assyria

* Hos. v. 12, 14.

and all his Glory: And He ſhall come up over all his Channels, and go over all his Banks. And he ſhall paſs through Judah; *He ſhall overthrow and go over; He ſhall reach even to the Neck, and the Stretching out of his Wings ſhall fill the Breadth of thy Land, O* IMMANUEL *. The King of *Aſſyria* and his Army determined to invade *Judah*, are ſignified by the *Waters of the River.* Theſe *the LORD bringeth up*; over-ruling the Purpoſes of ambitious Princes, and making even their wicked Deſigns ſubſervient to his holy Will.—They are, like the Waters of an immenſe Flood, *ſtrong and many*; their Multitude innumerable, and their Force unconquerable. For they ſhall come, with *all their Glory*; with their choiceſt Troops, their ableſt Commanders, and their whole warlike Artillery. *He ſhall come up over all his Channels, and go over all his Banks*; from all Parts of his vaſt Dominion, his Troops ſhall be aſſembled; each Province ſhall be drained of its braveſt Inhabitants; and all unite to render this Expedition one of the moſt formidable that ever was undertaken.—*He ſhall paſs through* Judah; not only make Inroads upon the Frontiers, but puſh his Way through the Country, and penetrate the very Heart of the Kingdom. *He ſhall overflow*; ſpread Terror and Deſolation on every Sid , and in every Quarter. *He ſhall go over* Villages, Towns, Cities, Tribes; and bear down all before Him. He *ſhall reach even to the Neck*; His Ravages ſhall extend even to the royal City, to the very gates of the Metropolis; threatening Deſtruction to the Palace of the King, and the

* Iſai. viii. 7, 8.

Walls

Walls of the Temple. *The ſtretching out of his Wings*, the ſeveral Detachments and Parties of his victorious Army, *ſhall fill the Breadth* of the Land with Havock, Slaughter, and Ruin. Even *of thy Land, O* IMMANUEL. Their Relation to thee ſhall procure no Favour, ſhall afford no Protection. They have diſhonoured that goodly Name, wherewith they were called. Therefore that goodly Name ſhall no longer ſtand in the Breach, but pour itſelf with the Torrent, and render it irreſiſtible.—Such an Inundation of Judgments, ſo terrible, ſo deſtructive, have not We deſerved, may not We expect?

Theſe Judgments are compared to *Fire*; and to the fierceſt of Fires, that which glows in a *Furnace*. *The Houſe of* Iſrael *is to me become Droſs, all they are Braſs, and Tin, and Iron, and Lead, in the Midſt of the Furnace; they are even the Droſs of Silver. Therefore thus ſaith the* LORD GOD, *becauſe Ye are all become Droſs, behold therefore I will gather you into the Midſt of* Jeruſalem. *As they gather Braſs, and Iron, and Tin, and Lead into the Midſt of the Furnace, to blow the Fire upon it, to melt it; ſo will I gather You in mine Anger and in my Fury; and I will leave You there, and melt You. Yea, I will gather You, and blow upon You in the Fire of my Wrath, and Ye ſhall be melted in the Midſt thereof* *. Aſtoniſhing Words! And they are doubled! They are redoubled! In order to alarm the inſenſible Sinners. As the Sword, by being brandiſhed in many a dreadful Circle, over the Criminal's Head, ſtrikes Terrour into his Apprehenſions, before it does the Work of

* Ezek. xxii. 18, 19, 20, 21.

Vengeance on his Heart.—This Generation is become *Braſs*, impudent in their Wickedneſs. They have a Whore's Forehead, they cannot bluſh at their Iniquities, but glory in their Shame.—They are *Tin*; a degenerate Race; Children that are Corrupters. They have forſaken the good old Way, and ſwerved from the Example of their Fathers.—With Regard to Hardneſs of Heart, they are as *Iron*. Impenitent amidſt all their Guilt; obſtinately tenacious of their Vices; and not to be wrought upon by any Addreſſes, not to be reclaimed by any Expedients.—In another Reſpect they are as *Lead*; ſtupid and ſottiſh; pliable to Evil, but for any good Purpoſe unmeet; to every good Work reprobate.—Becauſe they are ſo exceedingly ſinful, they ſhall be overtaken by GOD's Anger, and ſurrounded by his Fury; as Metals, caſt into *the Midſt of a Furnace*, are ſurrounded with the raging Heat. The Flame of this Wrath ſhall be *blown*, as with a vehement Wind, to its utmoſt Height. In this Furnace they ſhall *be left*, to this Wrath they ſhall be abandoned; till, by a Complication of Afflictions, reſembling the Complication of their Vices, they are overcome, ſubdued, and even *melted*. So melted, as to be either purged from the Droſs of their Iniquities, or elſe blended together in one promiſcuous Ruin.

Theſe Judgments are deſcribed by the terrible Repreſentation of an *End*. An End of Affluence and Proſperity, of which we have gloried. An End of Power and Strength, in which we have truſted. An End of all National Bleſſings which we have not improved to GOD's Honour, but turned into Licentiouſneſs. *Thus ſaith the LORD GOD; an End,*

End, an End is come upon the four Corners of the Land. The Sword without, and the Peſtilence and the Famine within: He that is in the Field ſhall die with the Sword; and he that is in the City Peſtilence and Famine ſhall devour him *. For this we have been ripening, by an unintermitted Courſe of Ungodlineſs and Iniquity. And what can be expected by an Impenitent People, hating to be reformed? What? But that Judgments, which have long been ſuſpended, ſhould at laſt be inflicted? *An End is come.—It is come upon the Land.* It is a national Viſitation. Not confined to a Part, but extending to the whole Kingdom.—*Upon the four Corners* of the Land. No Place ſhall be exempt; nothing ſecure. Neither that which ſeems to be moſt ſecret, nor that which lies moſt remote. The Vengeance is univerſal and inevitable.—The Executioners of this Vengeance take their Stand, within and without, at Home, and Abroad; ſo that to fly from one is only to fall into the Hands of another. *He that is in the Field*, ſhall find no Way to eſcape, *but ſhall die with the Sword. He that is in the City* ſhall obtain no Protection, but *Famine and Peſtilence ſhall devour him.* Every City ſhall be a Slaughter-Houſe, and every Field a Field of Blood. In City and Country, Sin has prodigiouſly abounded; therefore in City and Country, Deſolation ſhall be made; Death ſhall be multiplied; Miſeries ſhall abound.

Theſe are ſome of the Images, by which the Judgments and the Wrath of GOD, are repreſented in the Scriptures. But when all Images are uſed, when Fancy itſelf is exhauſted, we may truly cry out

* Ezek. vii. 2, 15.

with the Pſalmiſt; *who knoweth the Power of thine Anger* *? If GOD whet his glittering Sword, and his Hand take hold on Judgment, what can withſtand it, or who can ſuſtain it? If his Wrath be kindled, yea but a little, *it ſhall conſume the Earth with her Increaſe; it ſhall ſet on Fire the Foundations of the Mountains, and burn to the loweſt Hell* †.

Leſt you ſhould begin to ſay within yourſelves, Theſe Threatenings are applicable only to the *Jews*; I proceed to ſhew,

3. The *certain Execution* of theſe or ſome ſuch Judgments on Us, unleſs we fly to the appointed Refuge.

GOD is an infinite Speaker. In his Word, He addreſſes Himſelf to all Generations of Men, and to every Individual of the human Kind, where his holy Revelation is made. It is therefore a certain Rule, that when any People, enlightened by the glorious Goſpel, become, like *Jeruſalem*, univerſally and incorrigibly corrupt; they do, in *Jeruſalem*'s Doom, read their own.

GOD is the ſame Yeſterday, to Day, and for ever. He remembereth his Threatenings, as well as his Promiſes, to a thouſand Generations. Whatſoever, of either Kind, happened to our Forefathers, *happened to them as Enſamples* to Us. And *whatſoever was written aforetime, was written for our Learning*. Obſerve, it was written, not for our Amuſement, but *for our Learning and Admonition* ‡. That we may, as in a Mirror, ſee our own Picture, and learn our own Deſtiny.

* Pſal. xc. 11. † Deut. xxxii. 22. ‡ 1 Cor. x. 11.

Is

Is it not in a Manner neceſſary, for the Manifeſtation of GOD's inflexible Juſtice, and his unalterable Hatred of Sin, that Judgment ſhould take their Courſe, when Iniquity rears its Head, and refuſes to be controuled? At ſuch a Juncture does not every one of the divine Attributes cry aloud? *O LORD GOD, to whom Vengeance belongeth; thou GOD to whom Vengeance belongeth, ſhew thyſelf.*— And how can the Juſtice of GOD, with Regard to a wicked Nation, be ſhewn; but by executing his Vengeance upon them, in temporal Calamities?

Conſider, Sirs! the very Eſſence of political Communities is temporal, purely temporal. It has no Exiſtence but in this World. Hereafter, Sinners will be judged and puniſhed ſingly and in a perſonal Capacity *only*. How then ſhall HE, that is *Ruler among the Nations*, maintain the Dignity of his Government over the Kingdoms of the Earth, but by inflicting national Puniſhments, for national Provocations; and, for final Impenitence, total Deſtruction?

Beſides; has not the LORD always acted in this Manner? Go back to the Generations of old. Contemplate *Sodom* and *Gomorrah*, and the Cities about them. Well watered every where, even as the Garden of the LORD. Yet *this fruitful Land is made barren*, theſe populous Cities are turned into Aſhes, *for the Wickedneſs of them that dwell therein* *; for their Pride and Idleneſs; for their voluptuous and wanton Indulgencies, *For which Things ſake, the Wrath of GOD* not only has come, in former Ages,

* Pſal. cvii. 34.

and

and in diſtant Nations; but in every Age, *cometh*, and in every Nation will come, *upon the Children of Diſobedience* *.

Paſs over to *Babylon*; the grandeſt City that the Sun ever beheld. Which ſet Calamity at Defiance; ſaying in her Heart, *I ſhall be a Lady for ever* †. How is ſhe fallen; *Swept with the Beſom of Deſtruction* ‡! Not ſo much as a Trace or Footſtep of her ancient Glory left! And ſhall we be ſafe, when thoſe very Iniquities prevail among Us, which raſed the Foundations of the *Babyloniſh* Metropolis, and overthrew the Magnificence of the *Babylonian* Monarchy?

Take a View of *Conſtantinople*; once the moſt flouriſhing Chriſtian City in the World. Where the firſt Chriſtian Emperor filled the Throne, and *Chryſoſtom* that great Chriſtian Orator the Pulpit. Then it was glorioufly enlightened with the Knowledge of *JESUS CHRIST*. Grace and Truth dwelt in it; and the Beauties of Holineſs adorned it. But now the Candleſtick is removed. It is now given up to Infidelity and Barbarity. It is now full of Darkneſs, and cruel Habitations.

Come hither then ye careleſs ones, and ſee what Deſolation Sin has made in the Earth. On Account of Sin, *Sodom* was conſumed, as in a Moment; *Babylon* is totally deſtroyed ||; *Conſtantinople* has loſt her Glory.

* Col. iii. 6. † Iſai. xlvii. 7. ‡ Iſai. xiv. 23.

|| Will any, raiſed in their own Conceit above the vulgar Level, neglect theſe Admonitions with a Smile of Diſdain? Becauſe they can aſſign the *ſecond Cauſes* of ſome ſuch Evils as have been deſcribed, will they therefore quiet their Spirits, amidſt the alarming Proſpect

Glory. And have *We* a Licence to Sin with Impunity? Are our Sins less heinous, than those of other People? Quite the reverse. Considering the many Blessings, which We enjoy as a Nation; the many Deliverances We have enjoyed, as a Protestant Nation; the numberless Advantages for religious Knowledge and religious Practice, which We both have enjoyed, and do enjoy, above all the Nations on

spect of Judgments from Heaven?—They have heard (I make no doubt) that a midnight Debauch in *Babylon* and a popular Sedition in *Jerusalem*, left the Gates of the former open to *Cyrus*, and the Walls of the latter without Defence to *Vespasian*. Perhaps they will suppose that the Overthrow of *Sodom* was occasioned by the Shock of an Earthquake; and that the Fire from Heaven, was produced by sulphureous Exhalations.

Be the Premises ever so certain, is there any Thing rational in the Conclusion? Is not what we term the *Course of Nature* the incessant Administration of PROVIDENCE? Are not many of its ordinary Appearances, very evident Indications of a righteous and holy Government, unalterably determined to punish Sin? The Poverty and Ignominy of the lazy Vagabond; the Disease of the Debauchee, and the Distresses of the Spendthrift; are these less manifest Signs of divine Displeasure, because they are the immediate Effects of an evil Conduct? Are they not as certainly the *judicial*, the *penal*, as they are the *natural* Consequences of Vice?

Let those therefore, who fear not Judgments, compare Causes and Events. If Indolence, Avarice, and Venality; if Pleasure, Luxury, and Prodigality; if Youth without Principles, Tradesmen without Honesty, and Nobles without Honour; if these are allowed to be either provoking Immoralities, or fatal Symptoms: I fear the Ruin of *England* cannot be far off. GOD Almighty grant, we Ministers may not accelerate the Fall of our Country by neglecting to warn every Man and exhort every Man, to receive the Salvation of *CHRIST*, and flee from the Wrath to come.

Earth—

Earth—Considering these Circumstances, our Wickedness is highly aggravated; it admits of no Excuse; it exceeds the abominable Practices of the Heathens. What then can prevent our Ruin!

Will you reply, "We fast and humble our-"selves before the LORD."—I ask, Do we fast from Sin? Are our Fast-Days the Beginning of a Gospel Reformation? When we abstain from our daily Bread, do we turn by Faith to *JESUS CHRIST?* That, *eating his Flesh, and drinking his Blood, we may live through him* *? Live in Holiness here, and live in Glory hereafter, by applying his immaculate Righteousness to our Souls?—If this is the Case, we may entertain reviving Hopes. The Scripture speaks good Words, and comfortable Words, to such People; be their Condition ever so vile, or their Guilt ever so great.—But alas! are we not just the same Persons the Day after our Fast, as we were before? As vain in our Conversation, and as forgetful of GOD? As fond of Folly, and as negligent of divine Grace? As mad upon our Idols of carnal Gratification, and worldly Gain?—If so, our Fasts are not an acceptable, no, nor a reasonable Service; but a mere Mockery of the Omniscient Majesty. May He not justly use that upbraiding Expostulation; *Will Ye steal, and commit Adultery, and swear falsly, and walk after other Gods,* serving not the LORD JEHOVAH, but divers Lusts and Pleasures; *and* then, with hypocritical Devotion, *stand before me in this House, which is called by my Name* †?

* John vi. 57. † Jer. vii. 9, 10.

Perhaps

Perhaps you are ready to alledge; " Our Alms " will deliver Us. The Son of *Sirach* exhorts Us, " to *ſhut up Alms in our Store-houſes*; and aſſures " us, that *they ſhall fight for Us againſt our Enemies,* " *better than a mighty Shield and ſtrong Spear* *. And " when was there a greater Flow of Beneficence " obſervable in our own, or in any Land? What " Sums have been given to the Poor, during this " ſevere Seaſon of Cold and Scarcity! What Hoſ- " pitals of various Sorts, and other charitable Foun- " dations, have been ſet on Foot, and are ſupport- " ed through the Kingdom!"—Let Us beware, Brethren, leſt thoſe very Things, which We look upon as our Recommendation, ſhould prove an Offence. If our Alms proceed not from Faith in *JESUS CHRIST*, and an unfeigned Zeal for the Glory of GOD; if they are not accompanied with a Spirit of Love to his Name, and with a Courſe of Obedience to his Commands: hear, what the LORD himſelf ſays concerning ſuch Works; ſee, what a Figure they make in his Sight; and then judge, whether they are likely to be a Security to our Land. *I hate, I deſpiſe your Feaſt-Days, and I will not ſmell in your ſolemn Aſſemblies. Though ye offer me Burnt-offerings and your Meat-offerings, I will not accept them; neither will I regard the Peace-offerings of your fat Beaſts. Take thou away from me the Noiſe of thy Songs; for I will not hear the Melody of thy Viols.* Hymns of Praiſe, You ſee, are no other than a *Noiſe* in the LORD's Ear; the moſt coſtly Services of Religion, are no better than a *Smoke* in

* Ecclus. xxix. 12, 13.

his

his Noftrils; unlefs *Judgment*, and the Love of GOD, *run down as a River*; unlefs *Righteoufnefs*, and the Faith of *CHRIST*, abound *as a mighty Stream* *.

Do You ftill conceit Yourfelves, that becaufe there are many righteous Perfons remaining, *they* will ftand in the Gap; *they* will turn away the Anger of the LORD; and be as the Chariots of *Ifrael*, and the Horfemen of *Ifrael*, to our endangered State?—Hear what a Charge the fupreme JEHOVAH gave to his Prophet, when the Provocations of *Ifrael* were rifen to a very high Pitch. *Pray not Thou for this People, neither lift up Cry nor Prayer for them, neither make Interceffions to me: for I will not hear Thee* †. Amazing and awful Prohibition! Yet it is repeated again, and again ‡.—GOD's profeffing People may, by their exceffive Wickednefs, become fo infufferably loathfome; that, were the greateft Saints to make Supplication in their Behalf, they fhould not prevail. *Though Noah, Daniel,* and *Job,* Men mighty in Prayer, and zealous for the Welfare of their Neighbours! though thefe three Men, (who had each by his fingle Interceffion procured Bleffings from Heaven) were uniting their Petitions in the Midft of this profligate Generation; *as I live, faith the LORD GOD, they fhall deliver neither Sons nor Daughters; they only fhall be delivered, but the Land fhall be defolate* ‖.

The Land fhall be defolate—Doleful Sound! Difmal Decree! And has it not long ago, been carried in-

* Amos v. 21, 22, 23, 24. † Jer. vii. 16.
‡ Jer. xi. 14. xiv. 11. ‖ Ezek. xiv. 16.

to

to Execution? Was not *Jerusalem* ploughed as a Field, and trodden down by the Gentiles? Are not the Inhabitants rooted out of their Dwellings, and scattered to all the Ends of the Earth? While their Country is given up, for a Prey and for a Possession to Strangers, to Infidels, to *Turks?*

Perhaps, You will say; "The *Jews* crucified "the LORD of Glory, and rejected his Gospel: "*Therefore* Wrath came upon them to the utter-"most."—And are *We* innocent in this Respect? Are not We verily, are not we greatly, guilty concerning this Thing? Is *CHRIST* received into the Hearts of Men with deep Adoration of his Person, as IMMANUEL GOD with Us? Do they glory and delight themselves in his complete Redemption, as finished by the great GOD and our SAVIOUR? Do they confide in him alone for their Justification as an infinite Surety, and as JEHOVAH our Righteousness? Do they depend on him alone for their Sanctification, as *JESUS* who saves his People from their Sins, and sanctifies them through his Blood? Do they count all Things but Dung for the Excellency of *CHRIST*, and his incomprehensible Merit?—Alas! Is not his Gospel, though the Light of the World, disregarded and despised? Is not his Name, though a Name above every Name, derided and blasphemed? Are not the Influences of his eternal SPIRIT, tho' the very Life of our Souls, exploded and ridiculed? They who would exalt the SAVIOUR; would make every Sheaf bow down to the REDEEMER's; representing him as the Alpha and Omega, the Beginning and the Ending, in th Salvation of Sinners,

 those

thoſe Preachers, thoſe Writers, thoſe Believers, are created as *the fooliſh People that dwelt in* Sichem *.

What the *Jews* did through Ignorance, We, who call Ourſelves Chriſtians, *Engliſhmen*, Proteſtants; We do knowingly, wilfully, and of malicious Wickedneſs. And if we thus trample upon the Blood, which alone can ſcreen Us; if we thus crucify afreſh that *JESUS*, who is our only Hope; what can We look for, but Vengeance and fiery Indignation? If We Ourſelves, with our own Hands, demoliſh the only Barrier; what can enſue, but an Inundation of Wrath, Tribulation, and Anguiſh?

Conſider theſe Things, Brethren. The LORD enable You to diſcern the Signs of the Times! Then you will acknowledge, that We have Reaſon to be alarmed; to tremble; to be horribly afraid. —Are not theſe Iniquities the *Achans*, that will aſſuredly bring Diſtreſs and Trouble, if not Deſtruction, upon our Country? Are not theſe Iniquities the *Jonahs*, that will awaken the divine Diſpleaſure, and deliver up our Veſſel to the Tempeſt, if not to Shipwreck?

Is any One diſpoſed to ſay within Himſelf? "Though Others may be guilty of theſe flagrant "Iniquities, yet am not I."—Remember, my Friend, the Prophet *Iſaiah*. He was, at leaſt, as free from theſe flagrant Iniquities as Yourſelf. Yet He laments, and with painful Apprehenſions, the Guilt of his Countrymen, as well as his own †. Remember King *Joſiah*. Though a holy Man and a juſt, He rent his Clothes, and trembled at GOD's Word,

* Ecclus. l. 26. † Iſai. vi. 5.

denouncing

denouncing Vengeance againſt an irreligious People *.

Conſider alſo, whether You have not been an Acceſſary, even where You was not the Principal. Though you have not joined with the more profligate Sinners, have you not connived at their Impiety? Do their Affronts, offered to the King of Heaven, rouſe You into a becoming Zeal, to vindicate his injured Honour? Or, *becauſe Iniquity has abounded*, is not your Love, and *the Love of many, waxed cold* †? Have not *We*, alas! have not *We* been Cowards and Traitors, while Others have been profeſſed Enemies and Rebels?

Beſides, have not You, have not I, have not All contributed, in many, many Inſtances, to ſwell the Score of national Provocations? Is not every Sin a Diſobedience of GOD's moſt holy Command? Is not every Sin a Defiance of his uncontroulable Authority? Is not every Sin an Imitation of the Devil? Does it not create a Kind of Hell in the Heart? Muſt it not, therefore, be inconceivably odious to the Holy, Holy, Holy LORD GOD of Sabaoth?—If ſo, how guilty are the very beſt among us! How has every One added to the Load, that dreadful Load, which is likely to ſink the Nation in Ruin! Should not every One, therefore, ſmite upon his Breaſt; and ſay with the Penitent, *What have I done!* And cry with the Publican, GOD *be merciful to me a Sinner!*

Will you ſtill flatter yourſelf, "All theſe Judg-"ments may be delayed. They may not come in "my Time."—I anſwer; If there be any Truth in

* 2 Kings xxii. 11, 13. † Matt. xxiv. 12.

GOD's Word; if any Conjecture is to be made from the Appearance of Things; these Judgments are near. They are at the Door. They are like the Ax in the Executioner's Hand, which has been poised, has received its last Elevation, and is now falling on the Criminal's Neck.—Yet if these should be with-held for a Season, will not Sickness come upon You? Are not many Disasters lying in Ambush to seize You? Is not Death sharpening his Arrow; perhaps, fitting it to the String; or even aiming at your Life? Is not the Day, the dreadful Day approaching, when the Shout of the Archangel and the Trump of GOD will be heard; when the Dead shall arise, and Heaven and Earth flee away? Will not the LORD, the LORD GOD Omnipotent quickly come, *with thousands of his Saints; to execute Judgment upon all, and to convince all that are ungodly of all their ungodly Deeds, which they have ungodlily committed; and of all their hard Speeches, which ungodly Sinners have spoken against Him* *.

Take then, my dear Hearers, take the Advice of the greatest of Preachers, and the wisest of Men; *The Prudent foreseeth the Evil, and hideth himself* †.—Behold! the Rains are descending, and the Flood is coming; hasten like *Noah*, hasten to your Ark. See! the Skies are kindling all around, and the Shafts of Vengeance are ready to fly. Make Haste, Oh! make Haste, and delay not the Time, to get into a Hiding-Place.—Let me sound in your Ears the Angel's Admonition; and may the LORD of Angels, may the Friend of Sinners, convey it to

* Jude 14, 15. † Prov. xxii. 3.

your Hearts! *Escape for your Lives, lest Ye be consumed.* Lest the Judgments of GOD, and the Wrath of GOD, more to be feared than a Deluge of Waters, more to be feared than a Torrent of Flames, surround You suddenly—seize You unavoidably—and overwhelm You in Ruin, temporal and eternal.

O! that I might prevail! O that GOD would make you sensible of your Peril! O that Man, Woman, and Child would ask; "How shall I be "safe in the Day of Visitation? Shew me the Ark! "Shew me the Refuge!"—I should then, with great Satisfaction, proceed to answer this Enquiry; and point out *CHRIST* to your Souls, as the *only* Hiding-Place, as the *sure* Hiding-Place, where you may certainly find Safety. But this must be the Business, the pleasing Business of my next Discourse.

Let me beseech you in the mean Time, to lay these alarming Truths to Heart. Let them impress your Consciences! Let them penetrate your Souls! And O thou gracious, thou Almighty LORD GOD, do Thou command them to sink deep into all our Minds. That we may, with *Ezra* thy Priest, sit down *ashamed and astonished* *, under a Sense of our manifold Iniquities.—That we may, with thy Servant *Job*, *Abhor Ourselves, and repent in Dust and Ashes* †.—That we may, in the Words, and with the Compunction of thy Prophet, cry out; *Woe is me for I am undone: Because I am a Man of unclean Lips; and I dwell in the Midst of a People of unclean Lips* ‡.

* Ezra ix. 3. † Job xlii. 6. ‡ Isai. vi. 5.

SERMON II.

The MEANS of SAFETY.

HEB. xi. 28.

Through Faith He kept the Paſſover, and the Sprinkling of Blood, leſt He that deſtroyed the Firſt-born, ſhould touch them.

WE have been conſidering the Danger of our Nation, occaſioned—by the *Sin* of its Inhabitants—by the *Judgments* of GOD, denounced againſt ſuch Sinners—by the *certain Execution* of his righteous Threatnings, unleſs We fly to the appointed Refuge.—When ſuch is the State of a Nation, it is high Time for the Watchmen on her Walls, to lift up their Voice. Not indeed to ſpread vain Terrors, but to give Notice of the approaching Evil. To warn the Unwary; to call in the Stragglers; and urge every One to retire into a Place of Safety.

Having, in the preceding Diſcourſe, attempted to diſcharge this Office; I ſhall now, Brethren, as in the Preſence of the all-ſeeing GOD, aſk—Have We

been attentive to these Things? Are We alarmed with a Sense of our Guilt and our Peril? Have We, with the Prophet *Isaiah*, lamented our own, and the Sins of our People?—If so, We shall highly prize, We shall ardently desire, the same Consolation, and the same Relief which the GOD of infinitely free Goodness vouchsafed to his Servant. *Then flew one of the Seraphims unto me, having a live Coal in his Hand, which He had taken from off the Altar, and He laid it upon my Mouth.* An Action, which represents the very Thing, signified in the Text, by *the Sprinkling of Blood* *.

The *Altar* typified *CHRIST*; who is both the Sacrifice that makes the Atonement; and the Altar, that sanctifies the Gift.—The *live Coal* seems to betoken the Word of Grace, and the Word of Life; which brings the glad Tidings of the Gospel, and testifies of the bleeding *JESUS*.—*Laying this upon the Mouth*, very significantly denotes the Application of *CHRIST* and his great Atonement. When this is done, under the Influence of the SPIRIT, and by Means of Faith, then *Iniquity is taken away, and Sin purged*; taken away from the Sight of GOD, and purged from the Sinner's Conscience. Guilt is abolished; Fear ceases—But this leads Us to our second Particular.

II. The Method of Security from Danger, effected by *keeping the Passover, and sprinkling the Blood.*

Moses was apprised of a dreadful Vengeance, to be inflicted on *Egypt*. The most dreadful, that ever

* Isai. vi. 7.

was

was known, ſince the Beginning of their Nation. So dreadful, that it would make every Ear tingle, and every Heart bleed. The deſtroying Angel was to paſs through all the Territories of *Pharaoh*, and ſmite every Firſt-born, both of Man and Beaſt. So that, before the Morning, there ſhould be Heaps of Slain in the Cities, the Villages, the Fields. Not a Houſe exempt; not a Family ſpared; not a Herb, not a Flock, free from the fatal Calamity.

Moſes feared the Blow. He feared, as the Text intimates, the leaſt Touch of the divine Executioner's Sword. Knowing, that it would cruſh Him and his People, as a Moth is cruſhed by the falling Mill-ſtone. He is therefore greatly ſolicitous to provide for their Welfare. But what Expedient ſhall He uſe?—Shall He give them Orders to cloſe their Windows and bar their Doors; to erect Fortifications, and ſtand upon their Defence? Alas! before an inviſible Hand, armed with the Vengeance of Heaven, all ſuch Precautions would have been as a Spark before the Whirlwind.—Shall He aſſemble the Warriors, or detach Parties of Soldiers, to patrole the Streets, and guard the Houſes? Vanity of Vanities! The Sword of the avenging Angel would pierce through Legions and Legions of ſuch Guards, as Lightning penetrates the yielding Air.—Shall the whole Congregation bend their Knees, with ſolemn Confeſſion of their Sins, and ſincere Reſolutions of future Amendment? This was highly neceſſary to be done, but extremely improper to be relied on. It would have been relying on a broken Reed, and deſpiſing the Ordinance of the HOLY ONE.

The LORD himſelf appoints a Method of Preſervation. *Moſes* is directed to ſlay a Lamb. Each Family in *Iſrael* is to do the ſame. Having received the Blood into a Baſon, they are to ſprinkle it, not on the Threſhold, but on the Lintel and Side-Poſts of their Doors. This ſhall be a Sign to the deſtroying Angel. Looking upon this Sign, He will paſs over the Houſe; will ſtrike no Blow, and execute no Vengeance, where-ever He ſees the Blood ſprinkled.—All this, in Purſuance of the divine Direction, being performed; with Faith and Tranquility, they wait the Event.

You will ſay, perhaps; What is all this to Us? I anſwer; It is a Pattern for our Imitation.—Are We then to do the very ſame Thing?—We are to do, what their Practice typified. The Shadow was theirs, the Subſtance is ours. The Blood of the Lamb typified the Blood of *CHRIST*; who is the LAMB of GOD, ſlain for the Sins of the World.—By the Blood of *CHRIST* is frequently ſignified, in Scripture, the *whole* * Merit of his Life and Death,

* *Being juſtified by his Blood*, Rom. v. 9. That is; being pardoned, being made righteous, and Heirs of all ſpiritual Bleſſings.—*Thou haſt redeemed us to GOD by thy Blood*, Rev. v. 9. That is; Thou haſt delivered Us from all Sin and all Wrath: Thou haſt reconciled Us to the Almighty MAJESTY, and introduced Us into his bliſsful Preſence.—Theſe Bleſſings, aſcribed to our LORD's Blood, are confeſſedly the Fruit, not barely of his Sufferings, but of his whole Humiliation, Obedience, and Death. Therefore in a very valuable Dictionary of the moſt valuable Words and Phraſes, We have this Explication

Death, of his Actions and Sufferings, of his Trials and Graces. Which satisfied GOD's Justice, and magnified GOD's Law. Which made Propitiation for Iniquity, and brought in an everlasting Righteousness.—Well does the Apostle call it *precious Blood*. Unspeakably precious are its Effects. It appeases the Wrath of GOD, revealed from Heaven; and makes Peace between the Offended CREATOR, and the offending Creature. Sprinkled on the Conscience, it takes away all Guilt, and secures from all Vengeance.—This, therefore, my Brethren, this Blood is our Security. This is to our Souls, what the Blood of the Paschal Lamb was to the *Israelitish* Families. *The name of the LORD*, the Grace and Goodness of GOD, manifested in the Death and Obedience of *CHRIST*, *is a strong Tower*; not only *the righteous* Person, but the distressed Creature, and the endangered Sinner, *runneth into it, and is safe* *.

Since this is a Point of the utmost Importance, it cannot be too clearly displayed, or too strongly established. For this Purpose, the Scripture gives Us several most amiable and instructive Views of *CHRIST*, as our Refuge and Safety.—He is called a *Hiding-Place* †. To a Hiding-Place People retreat, and are secure from their Enemies; even from those cruel Enemies, that seek their Destruction. Thus the

Explication of the *Blood of the LAMB*; "The Sacrifice "of *CHRIST*'s Death, together with his perfect Righte-"ousness and Holiness imputed." See *Wilson*'s *Christ. Dict.*

* Prov. xviii. 10. † Isai. xxxii. 2.

Prophets,

Propheʈs, whom *Obadiah* hid by fifty in a Cave, were ſecure from *Ahab*'s Tyranny, and *Jezebel*'s Perſecution. So, the Soul that flies to *CHRIST*; that takes Sanctuary under the Blood of Sprinkling; is ſecure from the moſt formidable of all Enemies. Is ſecure from all the Wrath due to Sin; and from every Accuſation, which Satan can bring. To ſuch a Perſon ſhall be fulfilled, what is ſpoken by the Prophet *Jeremiah*; *When the Iniquity of* Iſrael *ſhall be ſought for, there ſhall be none; and the Sins of* Judah, *they ſhall not be found* *.

CHRIST is ſtyled *a Covert from the Tempeſt. A Man*, ſays *Iſaiah*, that is, the GOD-Man *CHRIST JESUS*, *ſhall be as an Hiding-Place from the Wind, and a Covert from the Tempeſt* †. When the Thunders roar, and the Lightnings flaſh; when the Clouds pour down Water, and a horrid Storm comes on; all, that are in the open Air, retire under the Branches of a thick Tree, or fly to ſome other commodious Shelter. What Storm can be ſo dreadful, as the righteous Vengeance of GOD, poured out upon a ſinful Nation? What Storm can be ſo dreadful, as the eternal Vengeance of GOD, poured out upon a ſinful Soul? To both theſe We are expoſed; to both theſe We are juſtly liable. But *CHRIST*'s Blood and Righteouſneſs are a Covert. Hither We may fly, and be ſcreened; hither We may fly, and be ſafe. Safe as was *Noah*, when he entered the Ark; and GOD's own Hand cloſed the Door, and GOD's own Eye guided its Motions. For *there is*

* Jer. l. 20. † Iſai. xxxii. 2.

no

no Condemnation, of any Kind, or from any Quarter, *to them that are in* CHRIST JESUS *.

CHRIST is compared to a *Strong-Hold*. *Turn Ye to the Strong-Hold*, ſays the Prophet *Zechariah* †. When Soldiers fly from a victorious Army, being admitted into an impregnable Caſtle, they are beyond the Reach of Danger. They give their Fears to the Wind, and repoſe themſelves in Tranquillity. When Sinners fly by Faith to the dying *JESUS*, they alſo, from thenceforth, are in *a Tower of Salvation* ‡. They may ſay, each One for Himſelf; " Soul, take " thine Eaſe. All thy Guilt is laid upon thy LORD, " and puniſhed in thy Surety. The flaming Sword " of Juſtice is returned to the Sheath, having re- " ceived full Satisfaction from the Sufferings of " *CHRIST*. The Curſe of a violated Law is no " more, having been executed to the utmoſt, upon " the Perſon of my REDEEMER. Nay, its Curſe " is turned into a Bleſſing. For, *CHRIST has re- " deemed us from the Curſe of the Law, that the Bleſſing " of* Abraham *might come upon Us Gentiles* ‖. Even " the Bleſſing of perfect Reconciliation, and ever- " laſting Friendſhip, with GOD moſt high."

This leads me to mention another beautiful Compariſon, which repreſents *CHRIST*, not only as the Cauſe of Safety, but as the Source of Conſolation. He ſhall be *as Rivers of Water in a dry Place, and as the Shadow of a great Rock in a weary Land* §.— In a dry Place, burnt up for want of Moiſture, nothing is ſo deſirable, nothing ſo refreſhing, as Wa-

* Rom. viii. 1. † Zech. ix. 12. ‡ 2 Sam. xxii. 51.
‖ Gal. iii. 13, 14. § Iſai. xxxii. 2.

ter. To the poor ſinful Soul, of whoſe Condition the parched Ground is a fit Reſemblance, *CHRIST* ſhall be, not barely as the Morning Dew, not barely as the tranſient Shower, but as a River; yea, as *Rivers of Water*, that flow in copious and never-failing Streams through the thirſty Soil. Making even the ſandy Deſert green with Herbage, and gay with Flowers.—In a ſultry Clime, where' the Sun pours inſufferable Heat, and all Things languiſh under the glaring Rays, nothing is ſo chearing to the Labourer, nothing ſo welcome to the Traveller, as a cool and gloomy *Shade*. A poor Soul, aſſaulted by the fiery Darts of Satan, and diſtreſſed with the Remembrance of former Iniquities, is this ſultry Clime or *weary Land*. But *CHRIST* and his Atonement are, not barely as the Boughs of an Oak, which extend their Coolneſs to a ſmall Diſtance; not barely as the Canopy of an Alcove, through which much of the glowing Influence penetrates; but like the *Shadow of a Rock*, a *great* Rock. Which projects the friendly Shade, over many a League; which has repelled and excluded the Sun, through all preceding Ages; and gives you, as it were, "the "Cold of Snow amidſt the Heat of Harveſt *."

Here then, Brethren, is our Security amidſt all Peril. The Blood, the Righteouſneſs, the infinitely glorious Perſon of *CHRIST*. Theſe are our Hiding-Place—theſe are our Covert—theſe are our Strong-Hold. And, (bleſſed be GOD!) the Doors ſtand wide open. They are never ſhut, Night nor Day. The Acceſs is free for any; free for all; free

* Prov. xxv. 13.

for

for the greateſt Sinners. We are not only allowed, but We are invited; nay, We are commanded, to approach; to enter; to enjoy the Protection. Or, as the Words of the Text expreſs it, to *ſprinkle the Blood* on our Souls.

Sprinkle the Blood on our Souls! You will probably ſay, "What does this ſignify? What was "done by *Moſes*, when he ſprinkled the viſible "Blood, we eaſily apprehend. But how can "We ſprinkle the Blood of *CHRIST*, which We "never ſaw? The Blood of *CHRIST*, whom the "Heavens have received?"—This is one of thoſe Myſteries, which the natural Man underſtandeth not. He can form no Notion of it. It is Fooliſhneſs to his Apprehenſion. Therefore may the eternal SPIRIT, both teach us to underſtand the Doctrine, and enable us to practiſe the Duty!

To ſprinkle the Blood of *CHRIST*, is, truly to *believe in CHRIST*; in his infinite Atonement, and everlaſting Righteouſneſs. It is, to *receive* theſe Bleſſings, as GOD's free Gift to Men; to Sinners; to Ourſelves in particular. And, having received, to make continual *Uſe* of them, in every Time of Trial, for every Occaſion of Need.

Perhaps, this Doctrine may become clearer, if we illuſtrate it by an Example. A remarkable Example we have, in the Practice of *David*. After the Commiſſion of his grievous Crimes, He did, in a very eminent Manner, ſprinkle the Blood. For He ſaid unto the LORD, *Thou ſhalt purge me with Hyſſop*, (the Inſtrument of ſprinkling the typical Blood) *and I ſhall be clean. Thou ſhalt waſh me* in the Fountain opened for Sin and Uncleanneſs, *and I ſhall*

*I ſhall be whiter than Snow**. This Fountain He looked upon, as open for *his* Sins; and fully ſufficient to cleanſe Him from all his Filthineſs. So that he ſhould be as free from Spot, before the righteous Judge, as the Snow on *Salmon* was free from Stain.—Had He ſaid within Himſelf; "My Crimes "are too great, for this Blood to expiate. Or, "this Blood cannot be ſhed, for ſo vile an Offender "as I am." He would then have put the Atonement far from Him, together with all its expiating Virtue. This would have been, not to apply, but to throw away the Blood: Not to ſprinkle it upon the Soul, but to pour it upon the Ground.

Come then, Brethren; come, Fellow-ſinners; let Us alſo, in this Day of Fear and Danger, look unto *CHRIST* as dying that we may live; as made Sin, that we may be made the Righteouſneſs of GOD in Him; as made a Curſe, that we may inherit eternal Bleſſedneſs.—Let Us look unto *Jeſus*, as taking our Nature, and ſtanding in our Stead. Behold Him, apprehended as a Thief; ignominiouſly bound; and marked with the Laſhes of the Scourge. Behold Him, crowned with Thorns; his Hair clotted, his Face diſcoloured, his Breaſt and Shoulders all bedewed, with his own moſt innocent Blood. Behold him, nailed to the Croſs; hanging, in the moſt racking Poſture, till all his Bones are out of joint; hanging amidſt Malefactors, forſaken of GOD, of Angels, and Men. Behold Him, bowing his Head in Death, and ſtabbed to the Heart with the Executioner's Spear.—Thus behold Him, and ſay; "Verily this Sufferer was the SON of GOD,

* Pſal. li. 7.

"and

" and LORD of Glory. Verily, these Sufferings " were the Punishment due to *my* Sins. In all this " extreme Anguish, He bore *my* Griefs, and car- " ried *my* Sorrows. He was oppressed, and He " was afflicted; because I had done amiss and dealt " wickedly. He was cut off out of the Land of the " Living, that He might make his Soul an Offering " for *my* Sins, and obtain eternal Redemption for " *me*."

Thus behold the blessed JESUS. Thus, Sinners, behold the LORD your Righteousness. With this Look of Application; with this appropriating Faith. Be verily persuaded, that You shall find Mercy before a holy GOD; not because You have any Worthiness, but because *CHRIST* has incomparable Merit: That you shall never come into Condemnation, not because you have fasted and prayed, but because *CHRIST* is your great Propitiation. Be persuaded, that GOD has given his SON for you; that GOD gives his SON to you; and together with Him eternal Life.—Be persuaded of all this, upon the best of Foundations, the infallible Word of GOD. Who has declared, that *CHRIST* died for the *Ungodly* *, and by his Obedience *Sinners* are made righteous †; that *CHRIST* was wounded on the Cross, and intercedes in Heaven for *Transgressors* ‡; that He received spiritual Gifts, and divine Blessings, even for the *Rebellious* §.—The LORD GOD omnipotent, the Author and Finisher of Faith, enable you thus to believe! On the ground of his own

* Rom. v. 6. † Rom. v. 19. ‡ Isai. liii. 12.
§ Psal. lxviii. 18.

most sure Word, thus to believe! Then you keep the Christian Passover. Then you sprinkle the Blood of *CHRIST*. Then you may boldly say, *under his Shadow we shall be safe.*—Which reminds Us of the third Particular, namely,

III. The Success of this Method, denoted by the Destroyer not so much as *touching* them.—*Lest He that destroyed the First-born should touch them.*—What a beautiful Antithesis! The *Egyptian* First born were wounded; were mortally wounded; were absolutely destroyed. The *Israelites* were not hurt; nor endangered! no, nor so much as touched. So sure and complete a Defence was this Blood of Sprinkling!—Nothing else could have yielded *any* Protection; this afforded *perfect* Security. When this was sprinkled on their Door-Posts, they had no Need to be *afraid for the Terror by Night, nor for the Arrow that flieth by Day: for the Pestilence that walketh in Darkness, nor for the Destruction that wasteth at Noon Day* *.

And is not the Hiding-Place, the Covert, the Strong-Hold, provided for *Us* in the Blood and Righteousness of *CHRIST*, an equal Security? Do they not yield absolute, perfect, consummate Safety? Nothing else could administer the least Hope to the chiefest Apostle; this opens an inviolable Sanctuary even for the greatest of Sinners. None ever perished who laid their Help upon *CHRIST*. He *saves*—He saves *to the uttermost*—He saves, not a few only, but *All*—All *that come unto GOD through Him* †. Is our Danger great? Our Security is greater.

* Psal. xci. 5, 6.   † Heb. vii. 25.

In short, our Refuge and Security are the greatest that can be wished, that can be imagined, that GOD himself could provide.—Chearing, charming, ravishing Truth! Suffer Me to enlarge upon it, Brethren. Let your Attention hang on the glad Tidings. May your Hearts imbibe the precious Doctrine!

Were You pursued by an enraged Enemy; You would think Yourselves sufficiently safe, if You could steal away, and hide Yourselves in one of the deepest Caves in *America*; with a vast Tract of unknown Land, and all the Waters of the vaster Ocean, between your Persons and the Pursuer. Much safer will your Souls be, under the hiding, cleansing, atoning Efficacy, of this Blood of Sprinkling. By which Unrighteousnesses are forgiven; Sins are covered; and Iniquities done away, as though they had never been.

Were You overtaken by a violent Storm of Hail or of Rain; if you sought Shelter under a Covert, that was firmer than Boards of Cedar; harder than Slabs of Marble; thicker than the Roofs of all the Houses in *Europe*; You would reckon Yourselves secure, from Torrents of Rain, or from Vollies of Hail. Much more secure will You be from everlasting Wrath; secure, even when *The LORD shall rain Snares, Fire and Brimstone, Storm and Tempest* *; provided, You are found under the Covert of *CHRIST's* magnificent and meritorious Righteousness. By Virtue of which, *all that believe, are justified* —I say not, from a few Millions, or a few Thousands

* Psal. xi. 6.

ſands of Millions, but—*from all* offenſive, provoking, criminal *Things* *.

Should You be purſued by a conquering Foe, determined to cut you in Pieces; if You turned into a Caſtle, whoſe Walls where ſtronger than Braſs, ſtronger than Adamant, ſtronger than all the Rocks in the World; You might laugh at the Attempts of your Enemy. You are free from the Power of the Sword. So free are You, and abundantly more free from Danger, when You fly to the Strong-Hold of *CHRIST*'s Death and Atonement. The Souls that abide in *CHRIST*, *they ſhall dwell on high*; beyond the Rage of the old Serpent, and the great Dragon. *Their Place of Defence ſhall be the Munitions of Rocks* †; againſt which all the Aſſaults of Earth and Hell, ſhall never be able to prevail. They may ſay, with the triumphant Apoſtle; *How much more ſhall We, who receive Abundance of Grace, and of the Gift of Righteouſneſs,* be delivered from Ruin, and *reign in Life by* CHRIST JESUS ‖?

And will you not prize ſuch a Strong-Hold? Shall not ſuch a Covert be dear to your guilty Souls? Will you not ſet an exceeding great Value upon ſuch an Hiding-Place? Eſpecially, when the Storm is gathering, and threatning all around. When Days of Deſolation and Perplexity are coming upon the World. And Judgments, inflicted by Men, may tranſmit Us to the everlaſting Judgment of GOD. —How did *Iſrael* bleſs and adore their moſt merciful JEHOVAH, for granting them ſuch an effectual Means of Preſervation, as the Blood of the Paſchal

* Acts xiii. 39. † Iſai. xxxiii. 16. ‖ Rom. v. 17.

Lamb!

Lamb! And ſhall We not bleſs and adore the ſame moſt gracious JEHOVAH, for granting Us a Means of Preſervation, altogether as effectual, and incomparably more wonderful?

If You ſhould ſay; "How does it appear, that "the Blood of *CHRIST* is ſuch a Security? So "great; ſo wonderful; ſo matchleſs!"—Becauſe, it is the Blood of HIM, who is JEHOVAH's *Fellow* *; of HIM, who *is GOD over all bleſſed for ever* †; of HIM, *in whom dwells all the Fulneſs of the GODHEAD bodily* ‡.—Permit me, Brethren, to clear up and eſtabliſh this Doctrine. As it is a Doctrine of the laſt Importance. On which the very Strength of our Salvation is built; and from which the Fulneſs of our Conſolation flows.

There are in *CHRIST*, in his one undivided Perſon, two diſtinct Natures. One Nature is eternal, infinite, almighty. Which is called by the Apoſtle, *The Form of God* ‖. The other Nature had a Beginning; is limited as to Extent, and limited as to Power. This is termed by the Apoſtle, *The Seed of* Abraham §.—As GOD, He is ſubject to no Authority, and infinitely ſuperior to all Poſſibility of Suffering. To become capable of obeying, ſuffering, and dying; He humbled Himſelf, and was found in Faſhion as a Man. That by obeying, ſuffering, and dying in human Fleſh, he might triumph over Sin and Satan, in that very Nature, which Satan had overcome, and Sin had ruined. That, by accompliſhing all this in the Room and Stead of his People, He might bring many Sons unto Glory; not with-

* Zech. xiii. 7. † Rom. ix. 5. ‡ Col. ii. 9.
‖ Phil. ii. 6. § Heb. ii. 16.

out a full Satisfaction, to the Rights of injured Justice, and to the Demands of a violated Law.

JESUS CHRIST then, in his divine Nature, is the most high GOD. The Heaven of Heavens is the august Palace, and Royal Residence of this blessed and only Potentate. Thousand Thousands minister unto him, and ten thousand Times ten Thousand stand before Him. The Church militant rely on Him; the Church triumphant adore Him; while all the Hosts of Angels pay Homage to him.—*JESUS CHRIST*, in his divine Nature, is the majestic and the most adorable I AM. Self-existent and independent. All Worlds, and all Beings, are derived wholly from Him, and depend continually upon Him. *He made the Worlds, and upholdeth all Things* *.—View the Beauty, the Magnificence, the Harmony, observable in Heaven, on Earth, through the Universe. All is intended, like the Miracle wrought at *Cana* of *Galilee*, *to manifest his Glory* †. To tell every One, who has Eyes to see, and a Heart to understand, how great our SAVIOUR is; how sublime his Majesty, and how marvellous his Perfection. All Things, says the SPIRIT of Inspiration, were created *by* Him, and *for* Him ‡.—Judge then, whether the Obedience and Atonement of *such* a REDEEMER, are not sufficient to secure, perfectly to secure any Sinner; every Sinner; all Sinners that fly by Faith under his Wings. As perfectly sufficient they are, for this blessed Purpose, as the unmeasurable Circuit of the Skies, is roomy enough for a Lark to fly in; or as the immense

* Heb. i. 2, 3. † John ii. 11. ‡ Col. i. 16.

Bright-

Brightneſs of the Sun, is lightſome enough for a Labourer to work by.

Behold, now, the Dignity and Excellency of this Blood, which is your Covert, your Hiding Place, your Strong Hold. It has all the Power and Efficacy, that every divine Perfection can give it. It is the Blood and Righteouſneſs of HIM, who is eternal, incomprehenſible, and exalted above all Bleſſing and Praiſe. Surely then nothing can bear any Proportion to it. Guilt, all Guilt, though ever ſo execrable and horrid, compared with the Grandeur and Riches of this invaluable Blood *, is as a Glow-worm

* St. *Chryſoſtom*'s Explanation of a Verſe lately quoted, is ſo important in itſelf, and ſo appoſite to our Purpoſe; exhibits ſuch a magnificent and delightful Diſplay of *the Salvation which is in* CHRIST JESUS; that I promiſe myſelf, the Reader will allow me to preſent Him with a Tranſlation. *How much more ſhall they, who receive Abundance of Grace, and of the Gift of Righteouſneſs, reign in Life by One* CHRIST JESUS! Ουκ ειπεν ενταυθα Χαριν, &c. "The Apoſtle ſays not, Grace, but, *Abundance of* " *Grace.* For, We receive, not barely what may ſuffice " to obtain our Pardon, but incomparably more. We " are delivered from all Puniſhment, and from every " Evil. We are juſtified; We are ſanctified; made the " Children of GOD, and the Brethren of his only begot- " ten SON. We are conſtituted Heirs, joint Heirs " with the PRINCE of Heaven. Yea, We become the " Members of his Body; moſt intimately and indiſſolubly " united to that divine Head.

" All theſe Privileges, St. *Paul* ſtyles *The Abundance* " *of Grace.* Intimating, that the Antidote is not only " qualified to counter-act and expel the Poiſon; but is " ſovereign alſo to eſtabliſh Health, to create Beauty, " to impart Honour, and, from the moſt malignant of " all Evils, to produce the moſt diſtinguiſhed Bleſſings. " Any one of which, ſeparately conſidered, would have " been

worm before the Sun. All Manner of Sins and Blasphemies are blotted out by such an Expiation, as the Shades of Night are abolished by the Light of Day. Every Sinner washed in his Blood, must

" been sufficient to overcome and disarm Death. But " under their combined Influence, it is Absolutely de- " stroyed; it vanishes entirely away, and leaves not so " much as a Trace of Mischief, or a Shadow of Terror.

" Let Us suppose some poor Debtor, owing a con- " siderable Sum; and, for Want of Payment, cast into " Prison. A generous Friend, pitying his Condition, " discharges the whole Debt, and releases him from " Confinement. And not this only, but bestows upon " Him splendid Apparel, with thousands of Silver and " Gold: introduces Him to Court, and recommends " Him to the royal Favour; procures his Advancement " to the highest Honours, and puts Him in Possession of " the grandest Preferments. Where now is the Disgrace " of his Imprisonment, and where are the Distresses of " his insolvent State?

" Such is the Case with regard to us Sinners, and " our most gracious REDEEMER. He has paid incon- " ceivably more, than we either did or could possibly " owe. Being GOD, the true GOD, the infinite and " eternal GOD, his Payment exceeds our Debt, as " much as the Waters of the great Deep exceed the " small Drop of a Bucket.—Doubt not, therefore, poor " Sinner, that flieth for Refuge to this all-glorious SA- " VIOUR; doubt not, but thy Sins, though more viru- " lent than all Plagues, are done away; and Death, " though He be the King of Terrors, is abolished. " This abolished, and those done away, before such an " Ocean of Grace and Merit; even as a Spark of Fire " is extinguished, when plunged into the Abysses of the " Sea." For indeed, compared with a *divine* Person and an *infinite* Righteousness, whatever Guilt You have contracted, whatever Thing You can name, is, as our devout Orator speaks, *ϱανις μικρα προς πελαγος απειρον*, *No more than a scanty Drop, compared with the boundless Ocean.* Vid. Chrysost. in loc.

be whiter than the unsullied Wool, whiter than the Virgin Snows. Every Sinner, clothed in this Righteousness, must be unblameable and unreproveable, even before the Eye of Omniscience itself.

For this, therefore, bless the LORD, O my Soul; and all that is within me, bless his holy Name. Bless the LORD, O my Brethren; and let every Thing that hath a Being, praise his unutterable Grace. For *behold! GOD is our Salvation.* GOD Himself is made Flesh, and become our Sacrifice, our Sin-Offering, our justifying Righteousness, *Therefore will we trust, and not be afraid* *; trust in this infinitely sufficient SAVIOUR; and not be afraid of Death or Hell, of any Enemy or any Evil.—But this leads me to apply the Whole. Which I shall do by Way of

Examination,
Direction,
Exhortation,
Consolation.

1. By Way of *Examination*. *Examine your own selves*, says the Apostle †. Have *You* kept the Passover? Have *You* sprinkled the Blood!—Many, perhaps, will be ready to answer; "We have."—But, beware, my Friends, lest ye deceive your own Souls. Let me give You a Touchstone, whereby You may try your Spirit, and pronounce aright concerning your State.

Have You been convinced of your *great Sinfulness?* Of your sinful Nature and your sinful Prac-

* Isai. xii. 2. † 2 Cor. xiii. 5.

tice? Have You been made sensible, that Hell, the deepest Hell, is your deserved Portion? Is what you deserve for any Transgression—for every Transgression—how much more for the many Thousands—how much more for the many Millions—how much more for the numberless Multitude of your Provocations? If you have never been convinced of these most alarming, but certain Truths; if You have never been touched with a Sense of your extreme Guilt, and undone State; I fear, You are settled upon your Lees. You are in the dead Sleep of Sin. You are not so much as awakened; much less have You applied *CHRIST*.

Again; have you been made to see, that *nothing but CHRIST* and his precious Blood, nothing but *CHRIST*, and his divine Righteousness, can be your Security from Vengeance? Have you been convinced, that Thousands of Rams, and ten Thousands of Rivers of Oil, could never expiate the least of your Iniquities? That no Tears, no Confessions, no Amendment, nothing but the Sacrifice of the Body of *CHRIST*, can make your Peace with GOD? If you have not been taught the absolute Insufficiency of every Remedy, save only the meritorious Sufferings of *JESUS CHRIST*; You have not seen Him, neither known Him. Much less is his Blood sprinkled upon your Conscience.

Once more; have You a supreme, a *matchless Esteem* for *CHRIST*? Is *CHRIST* and his great Salvation the Thing that You long for? Is He to your Souls the Pearl of great Price? Do you account all Things but Loss, that you may win *CHRIST*, and be found in Him? If this is not the State of your

Soul, I dare not flatter you with vain Hopes. I must not buoy You up with ungrounded Imaginations. You are not, as yet, in your Hiding-Place. Neither have you fled to your Strong-Hold. All the Curses of the divine Law stand charged and pointed full against You. You have no Security from being hurt by the first Death, nor from being irrecoverably ruined by the second Death. If Judgments should come upon a sinful and backsliding People, You have no Defence. There is no Wall of Fire around You? You must therefore expect to fall among those that fall; and, falling by the Sword, may immediately drop into Hell.

Can You hear this and be unconcerned? Can You listen to this Warning, more awful than the Voice of ten thousand Thunders, and not start from your Insensibility? Are You not looking around, and ready to cry out; "What then shall I do, to be "safe in the Day of Evil?"—O! that this Inquiry came from the very Bottom of your Hearts. I should then proceed with great Chearfulness, to

2. A Word of *Direction.*—Fly to *CHRIST*, alarmed Sinners. Come under the Covert of his Blood. Appropriate the blessed *JESUS*; look upon Him and his Merit as your own. Thus sprinkle his Blood. Sprinkle it upon your Lintel and Door-Posts; upon all You are, upon all You have, and all You do. Upon your Consciences, that they may be purged; upon Your Souls, that they may be sanctified; upon Your Works, that they may be accepted.—Say, every One for Himself; "I am a "poor, guilty, helpless Creature. But in *JESUS* "*CHRIST*, who is full of Grace and Truth, *I have* "*Righ-*

" *Righteousness and Strength* *.—I am a poor, pol-
" luted, loathsome Creature. But *JESUS CHRIST*,
" who is the Image of the invisible GOD, and the
" Brightness of his Father's Glory, has *loved me, and*
" *washed me from my Filthiness in his own Blood* †.—
" I am by Nature, a perverse and depraved Creature;
" and, by evil Practice, a lost damnable Sinner.
" But *JESUS CHRIST*, who made the Worlds;
" *JESUS CHRIST*, whom Heaven and Earth
" adore; even *JESUS CHRIST* himself, came
" from the Mansions of Bliss, on purpose to *seek*
" me; *to save* me ‡; to give himself for me.—
" And how can I perish, who have such a Ransom?
" How can I be undone, who have such a Repairer
" of my Breaches? How can I come into Con-
" demnation, who have the Blood, not of ten thou-
" sand Sacrifices; the Merit, not of ten thousand
" Angels; but the Blood and Merit of JEHOVAH
" Himself for my Propitiation?"

Should you say; " Have I a Warrant for such a " Trust?"—You have the best of Warrants, our LORD's express *Permission*; *Whosoever will, let Him take the Water of Life freely* §. It is not said, this or that Person only, but *whosoever*; including You and me; excluding no individual Man or Woman.— It is not said, whosoever is worthy, but whosoever is *willing*. *Wilt Thou be made whole?* Was our LORD's Question to the impotent Man, at the Pool of *Bethesda*. Wilt thou inherit Grace and Glory? is his most benevolent Address, to sinful Men, in all Ages.—*Let him take the Water of Life*;

* Isai. xlv. 24. † Rev. i. 5. ‡ Matt. xviii. 11.
§ Rev. xxii. 17.

let Him receive ME and my Righteousness; let Him look upon all that I have done and suffered, as done and suffered for his Redemption. This will administer Peace of Conscience and Joy in the HOLY GHOST. This will produce Love of GOD and Alacrity of Obedience. In which Things the true Life of the Soul consists.—All these Blessings are to be received *freely*; without Money and without Price. That is, without any good Works, any good Qualities, or any preparatory Conditions whatever. To be received, as the infinitely rich Gift of divine Grace; vouchsafed even to the Lost—the Guilty—the Undone.

You have our LORD's most generous *Invitation: Come unto ME.* And whom does he call? The Righteous? No. The Excellent? Quite the reverse. He calls Sinners; miserable Sinners; even the most miserable of Sinners. Those who are *weary and heavy laden*; overwhelmed with Iniquities; bowed down to the very Brink of Hell; and ready to think, "There is no Hope for them." Yet them He encourages; them He invites; to them He declares, *I will give you Rest* *. Rest, in the Enjoyment of Peace with GOD, and Peace in your own Consciences. Observe and admire the Riches of your REDEEMER's Grace. He says not, Ye are vile Wretches; polluted by Sin, and enslaved to the Devil; therefore keep at a Distance; but *therefore come.* Come; and be cleansed by my Blood. Come; and be made free by my SPIRIT.—He says not, furnish yourselves with this or that, or the other recommending Accomplishment; but only come.

* Matt. xi. 28.

Come,

Come, just as you are; poor, undone, guilty Creatures. Yea, come to ME, for Pardon and Recovery. To ME, who have given my Life, myself, my All, for your Ransom.

Should you still question, whether these inestimable Blessings are free for you? Remember, Brethren, they are free for *Sinners*. Is this your Character? Then they are as free for your Acceptance as for any Person's in the World. *To Us eternal Life is given* *; not us, who had deserved it by our Goodness; but us, who had forfeited it by our Sins.—*To you is preached the Forgiveness of Sins* †; not You, whose Transgressions were inconsiderable; but You, whose Iniquities were more in Number than the Hairs of your Head.—Even to You, who are the lost and perishing Sinners of *Adam*'s Family, *is the Word of this Salvation sent* ‡. And, by a Commission from GOD, we publish it; that as Sinners, you may receive it; that receiving it, You may commence Believers; and *believing, may have Life through his Name* ‖.

Some, perhaps, will be inclined to debate; "Is this "so extraordinary a Matter? Will this Exercise "of *Believing* do such great Things for Us, or put "Us in Possession of such singular Blessings?"—*Moses* might have formed the same Scruple, with regard to the *Sprinkling of Blood*. Will this seemingly insignificant Circumstance be such an extraordinary Safeguard to Us? Will this preserve Us from the impending Blow, more effectually than the Labours of the Engineer, or the Shield and Spear of the Warrior?—But *Moses* consulted not with Flesh and Blood.

* 1 John v. 11. † Acts xiii 38. ‡ Acts xiii. 26. ‖ John xx. 31.

Moses

Moses rejected all ſuch carnal Reaſonings. By Faith, He and his People kept the Paſſover, and were made Partakers of the temporal Salvation. By Faith may You and I receive *CHRIST!* So ſhall We be partakers of Pardon and eternal Salvation.

By believing the Promiſe of GOD, and by truſting in the Perſon of *CHRIST*, we are united to the *LORD JESUS* *. So as to have a real Intereſt in his Blood and Righteouſneſs. Being united to *CHRIST*, our Sins are done away by Virtue of his infinitely precious Atonement; and eternal Life becomes ours, on Account of his everlaſting Righteouſneſs.—Whoever thus believes; believes merely as a Sinner, not upon the Suppoſition of any Goodneſs in himſelf; but upon the ſole Warrant of GOD's Promiſe, in the infallible Word of the Goſpel. Such a Perſon ſhall not be aſhamed of his Belief; ſhall never be diſappointed of his Hope; *according to his Faith ſhall it be unto Him* †.

Come then, Fellow-Sinners, believe the Record of Heaven. Set to your Seal, that GOD is true. Honour his Word, which cannot lye. Honour his Grace, which is abſolutely free. Honour his dear SON, who has obtained eternal Redemption for ſuch unworthy Creatures as You and I. What ſhall hinder you?—But this leads me to

3. A Word of *Exhortation.* I ſay then, what ſhall hinder You? What ſhall with-hold you, a ſingle Moment, from believing? *Since all Things are ready* ‡ in *CHRIST JESUS.* The great Propitiation is made by Him. The perfect Obedience is performed

* Eph. iii. 17. † Matt. ix. 29. ‡ Matt. xxii. 4.

by

by Him. All the Conditions of the new Covenant are fulfilled by Him. Come then, and partake of the heavenly Bleſſings; as You partake of a Marriage Feaſt, when the Entertainment is all prepared, and the Bridegroom bids You welcome.

Fain would I prevail in this moſt important Addreſs. LORD, make bare thy Arm; incline their Hearts; *make them willing in the Day of thy Power* *.—My dear Friends, if you turn away, from ſuch Invitations, You are ruined to Eternity. Miſery awaits You Here, and Damnation Hereafter. Suffer me then to be importunate. Refuſe not HIM that calleth You by my Mouth; that bids You truſt, and not be afraid; that offereth Himſelf, with all his Fulneſs to You.—Why are You backward? Why ſlow of Heart to believe? Why do you ſtand at a Diſtance from the all-gracious *JESUS?*

Is it becauſe You are guilty Wretches? Then He publiſhes the Act of Indemnity to You; *I, even I, am He, that blotteth out your Tranſgreſſions for mine own Sake* †.—Is it becauſe You are polluted Creatures; loathſome in your own Eyes, and much more loathſome in the Eye of infinite Purity! Then hear the Word of the HOLY ONE; *I will ſprinkle clean Water upon You, and Ye ſhall be clean. From all your Filthineſs, and from all your Idols will I cleanſe You* ‡.—Is it becauſe your Sins are more numerous, and more heinous than the Sins of others? Be they ever ſo numerous, or ever ſo highly aggravated, thus ſaith the GOD of immenſely rich Grace in *CHRIST*;

* Pſal. cx. 3. † Iſai. xliii. 25. ‡ Ezek. xxxvi. 25.

Though

*Though your Sins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wool**.

Are you ſtill objecting. "I am weak. I have "no Strength. I cannot believe."—Look, then, to a promiſing GOD; that He may help your Unbelief. That He may fulfil in You all the good Pleaſure of his Will, and the Work of Faith with Power. For HE, who is Truth itſelf, has ſaid; *Your GOD will come, and ſave You. Then ſhall the Eyes of the Blind be opened, and the Ears of the Deaf ſhall be unſtopped: The lame Man ſhall leap as an Hart, and the Tongue of the Dumb ſhall ſing* †.—Has the LORD given You a Deſire to believe in his dear SON? Doubt not but He will alſo give You the Power. Does GOD the LORD bring to the Birth, and not give Strength to bring forth? That be far from HIM! The Suſpicion be far from Us! He has, in unſpeakable Mercy, appointed his bleſſed SPIRIT for this Purpoſe. The HOLY GHOST the Comforter attendeth continually on this very Thing. To teſtify of *CHRIST*, and to reveal *CHRIST* in our ſinful Souls. Enabling us to diſcern the All-ſufficiency of *CHRIST*; to diſcern our Right to make Uſe of *CHRIST*; and to receive *CHRIST* as our own—*our own* GOD and SAVIOUR.

Be it then your daily Endeavour, your continual Buſineſs to believe; firmly, confidently, aſſuredly to believe in *JESUS CHRIST*; as the great and glorious REDEEMER, in whom *You* have Pardon, *You* have Righteouſneſs, and eternal Life. Thus ex-

* Iſai. i. 18. † Iſai. xxxv. 4, 5.

ercise Yourselves unto Godliness, and *GOD will help You; GOD will strengthen You; yea, GOD will uphold You with the right Hand of his Righteousness.*— Thus exercise Yourselves unto Godliness; depending on the divine Faithfulness; proceeding upon the divine Warrant; in Obedience to the divine Command, which expressly says, *Believe in the LORD your GOD, so shall ye be established. Believe his Prophets, so shall ye prosper* *. *Believe in his dear SON, so shall ye be saved* †.

Pharaoh said to *Joseph*, *Now thou art commanded, this do* ‡. Let me also say to my Hearers; Now Ye are allowed, invited, commanded to believe in the SON of GOD, this do. 'Tis your grand Concern. The one Thing needful. Without this nothing will profit You. Therefore I repeat my Exhortation. Therefore I am so urgent. Therefore I cannot dismiss the Subject, without beseeching the FATHER of Mercies, to command a Blessing upon the Word. That You may indeed *believe*, § *unto Righteousness*, unto Life, unto Salvation. Thus will You glorify the ineffable Goodness of GOD, and the inestimable Merit of *CHRIST*. Thus will You find a sure, a full, an incomparable rich Provision made for your Safety. And thus will You most effectually comply with that tender and gracious Invitation of the LORD your GOD; *Come, my People, enter Thou into thy Chambers, and shut thy Doors about Thee: Hide thyself as it were for a little Moment, until the Indignation be overpast. For behold! the LORD*

* 2 Chron. xx. 20. † Acts xvi. 31. ‡ Gen. xlv. 19. § Rom. x. 10.

cometh

cometh out of his Place to punish the Inhabitants of the Earth for their Iniquity *.

And what will ye do, when the LORD cometh forth to punish, if you are not received into the Hiding-Place?—What will Ye do, ye Men of *sober* and *decent* Conversation; who have nothing but an outward Regularity, and some customary Conformity to religious Worship? These, tho' in their Place valuable, yet are no Security. They are only the Outworks, not your Citadel. When the righteous Judge *shall be revealed from Heaven, in flaming Fire, to take Vengeance on them that obey not the Gospel* †; these, without the Blood of Sprinkling, will be but as a withered Leaf amidst the inextinguishable Burning.

What will Ye do, ye Men of *Wealth*, and large Possessions? *Will Riches profit You, in the Day of Wrath* ‡? Will Riches protect you in the Day of the LORD's Controversy? Alas! they will mark You out for a Prey, and serve only to lure the Vultures. If Riches have been your Idol; hoarded up in your Coffers, or lavished out upon Yourselves; they will, when the Day of Reckoning comes, be like the Garment of Pitch and Brimstone, put upon the Criminal condemned to the Flames.

What will Ye do, ye *mighty Men* of Valour? If the LORD turn his Hand upon You, your Heart shall fail, and your Knees be feeble; your Arm shall lose its Strength, and your Sword shall lose its Edge. Your Fleets and Armies *shall be as Tow*, and the Commanders of them *as a Spark*; *and they shall both*

* Isai. xxvi. 20, 21. † 2 Thess. i. 8. ‡ Prov. xi. 4.

burn together, and none ſhall quench them *.—If you are not ſheltered and ſecured by his Blood, what will Ye do, when the Shout of the Archangel is made, and the Trump of GOD is heard? Undaunted as You now ſeem, You will then, in an Agony of Deſpair, *call upon Rocks to fall upon You, and Mountains to cover You* †.

What will ye do, ye *voluptuous* Men, and ye *careleſs* Women? Ye that eat the Lambs out of the Flock, and the Calves out of the Midſt of the Stall? Ye that drink Wine in Bowls, and anoint Yourſelves with the chief Ointments? Ah! what will ye do when *the whole Land*, for the Univerſal Degeneracy of its Inhabitants; for their Contempt of *CHRIST*, and Neglect of Grace; *ſhall become Brimſtone, and Salt, and Burning. Inſomuch that it ſhall not be ſown, nor bear, nor any Graſs grow thereon* ‡. Much more may I aſk, what will Ye do, when the Heavens ſhall paſs away with a great Noiſe; when the Elements ſhall melt with fervent Heat; when the whole Earth, and all the Works that are therein, ſhall be burnt up?

What will Ye do, People of *all* Ranks and Conditions; when *Miſchief ſhall come upon Miſchief, and Rumour ſhall be upon Rumour* ‖? When your Houſes ſhall be laid in Heaps, and your Streets be made a Place of Graves? When your Cities, that were full of Inhabitants, ſhall be ſolitary; and not a Voice heard amidſt them, but Sighs of the Diſconſolate, and Groans of the Dying? When your Children ſhall be ſlaughtered in one Place; your Parents in

* Iſai. i. 31. † Rev. vi. 16. ‡ Deut. xxix. 23.
‖ Ezek. vii. 26.

another; and the "Slain ſhall lie behind the Slayer, "as the Sheaves * behind the Reaper in the Time "of Harveſt."—But above all, what will Ye do, when the great white Throne is erected; when the Earth and the Heavens flee away from the Face of HIM that ſitteth thereon; and the Dead, both ſmall and great, ſtand before GOD to be judged? Without the Blood of Sprinkling, where can You be ſafe? How will You appear? What will You do?—Whereas, if *CHRIST* and his Blood are yours, all is yours. You have nothing to fear, in Time or Eternity. "O! well is it with You, and happy "ſhall You be." But this reminds me of adding a Word,

4. By Way of *Conſolation.*—Poſſibly, You may be ready to enquire; "What Conſolation will this "adminiſter, under the Appearance of national Ca-"lamities?"—Very great. *Fear not*, ſays the LORD, *for I have redeemed thee* †. Redemption by *CHRIST*, is a Preſervative from all Terrour, and an Antidote againſt every Evil. When this Blood is ſprinkled, Sin is done away, and GOD is appeaſed. His Promiſes are your Portion, and his Arm is your Defence. For the Comfort of ſuch People it is written; *He ſhall deliver Thee in ſix Troubles; yea, in ſeven there ſhall no Evil touch Thee. In Famine, He ſhall redeem thee from Death; and in War, from the Power of the Sword. Thou ſhalt be hid from the Scourge of the Tongue; neither ſhalt thou be afraid of Deſtruction when it cometh* ‡. In the Hands of this reconciled and faithful CREATOR, this un-

* Jer. ix. 22. † Iſai. xliii. 1. ‡ Job v. 19, 20, 21.

wearied and Almighty DELIVERER, how safely may You deposit Yourselves and your Families, your Possessions and your All!

Be not then discouraged, ye Followers of *CHRIST*, though troublous Times should come. All Creatures, and all Events, are under the Controul of your heavenly FATHER. If he has any farther Occasion for your Service, or sees it conducive to your Good, He will preserve you amidst the greatest Dangers. He can draw a Curtain of Concealment over You; as He did over *David* in the Cave *. He can plant an invisible Guard around You, as He did around *Elisha* in *Dothan* †. He can turn the Hearts of your Adversaries, and make even the Enemy and the Avenger to be at Peace with You; as he did in the Case of *Jacob*, and his enraged Brother.—Or, if you fall in the common Calamity, *your latter End shall be Peace.* Your Inheritance is unalienable, and *your Joy no Man taketh from You.* Your best Things, your eternal Interests, are secure inviolably secure, being *hid with* CHRIST *in* GOD ‡.

Happy, unspeakably blessed and happy the People, on whom this Blood is sprinkled! If vindictive Visitations come upon the Land, this may screen and protect their Persons; like the Mark, which the Man clothed with Linen, set on the Forehead of GOD's chosen Ones ‖; or like the Line of Scarlet Thread, which *Rahab* the Harlot bound to the Window of her House §. However, by this Blood of Reconciliation, all Afflictions shall be disarmed, and every Evil unstrung. Nay, *all Things*, not in Prosperity only, but

* 1 Sam. xxiv. 3. † 2 Kings vi. 17. ‡ Col. iii. 3. ‖ Ezek. ix. 6. § Josh. ii. 18, 19.

in

in Adverſity likewiſe, *ſhall work together for Good**. Death, even Death, is vanquiſhed for them, and becomes their Gain. And the laſt Judgment is no longer their Terrour, but their unſpeakable Privilege. Being juſtified by this Blood, they may even *glory in Tribulation, and rejoice in Hope*, in ſure and ſtedfaſt Hope, *of the Glory of GOD* †.

Will ye not then, Brethren, ardently join with me, while I lift my Voice to GOD in the Heavens, and ſay; "Awake, awake, O Arm of the LORD; "let this be a Day of thy Power, and a Day of our "Redemption. Behold, O GOD, our SAVI-"OUR, and look upon thy various Congregations. "See, what a Gathering of the People there is in "thy Courts; let there be as great a Gathering of "Souls to thy bleſſed Self. Fulfil the Prophecy, "Almighty SHILOH! Let Sinners, won by the "Diſcovery of thy Grace, fly unto Thee as a "Cloud; and take Shelter in thy Wounds, as the "Doves in their Windows! That they may reſt in "the Day of Trouble; and, when Time ſhall be "no more, may enter into that everlaſting Reſt, "which remaineth for the People of GOD." *Amen!*

* *Rom.* viii. 28. This ſeems to be the Meaning of the HOLY GHOST, in the Paſſage lately quoted from *Job. In ſix*, in manifold and various *Troubles, GOD ſhall deliver Thee.* Or, if he ſuffer Thee to be involved *in ſeven, there ſhall no Evil touch Thee.* His gracious Preſence ſhall be more than Deliverance. Thou ſhalt not feel *Anguiſh*, but enjoy *Comfort*. Thou ſhalt not ſuffer *Harm*, but receive *Benefit*. Though the Flames of Tribulation kindle all around, they ſhall not conſume thee, but only looſe thy Bonds, and ſet thee free. Set thy Affections free, from a troubleſome World; or ſet thy Soul free, from a Priſon of Clay.

† Rom. v. 1, 2, 3.

SER.

SERMON III.

The Way of Holiness.

Ezek. xviii. 27.

When the wicked Man turneth away from his Wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his Soul alive.

MANY of my Hearers, I obſerve, are Huſbandmen; and the Seaſon, if I miſtake not, is the Seaſon of *Seed-Time*. I will ſuppoſe a Perſon, unſkilled in your Buſineſs, Brethren, taking Notice of your Work. Perhaps He goes Home, and ſays — "What "ſtrange inconſiderate Creatures have I ſeen "in the Field? I ſaw them, inſtead of laying "up their Corn in the Garner, throwing it "away by Handfuls. Nay, they even buried "it in the Ground, and left it to putrify under the Clods. Is this the Way to improve their "Stock, and increaſe their Subſtance? Is this the "Way to get Gain, and provide for their Families?"

 Should

Should any one make ſuch a Reflection on your Conduct; You have an Anſwer ready. The ſame Anſwer, only with an Alteration of Circumſtances, will be equally proper for your Preacher. It is true, his uſual Subjects are, The abſolutely free Grace of GOD, and the immenſely rich Merits of *CHRIST*; the infinite Atonement, and everlaſting Righteouſneſs of the REDEEMER. But becauſe He generally enlarges upon theſe Doctrines, is He therefore throwing away his Words? Does He *neglect* the Cauſe, or *diſregard* the Intereſts of *Holineſs?* Far from it. He is ſowing the Seed of vital Holineſs. Without which Seed, Holineſs will never flouriſh in your Hearts; will never bring forth Fruit in your Lives; any more than your plowed Lands would produce a Crop of Corn, without receiving the appointed Grain. It is *through the Knowledge of our* adorable SAVIOUR, *as calling Us to Glory and Virtue*, that *We have all Things pertaining unto Life and Godlineſs* *; unto the Enjoyment of Life eternal, and the Practice of true Godlineſs.

To convince You, that this is my Aim, I have choſen a Text full to the Purpoſe; and not unſuitable to the Occaſion of our preſent Aſſembly. *When the wicked Man turneth away from his Wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his Soul alive.*

The Words naturally divide themſelves into the following Particulars;

I. What the wicked Man ſhould turn *from*—*Wickedneſs.*

* 2 Pet. i. 3.

II. What

II. What he ſhould turn *to*—*To do that which is lawful and right.*

III. What will be the *Effect* of ſuch Turning—*He ſhall ſave his Soul alive.*

May *CHRIST JESUS*, the Head of his Church, and the wonderful Counſellor, enable Us to open theſe Truths; to add a Word of lively Application; and to receive godly Edifying from the Whole!

I. What the wicked Man ſhould turn *from*—Wickedneſs. Here perhaps You expect, that I ſhould mention ſeveral Sorts of Wickedneſs; ſhould diſplay the deteſtable Nature, and deſtructive Conſequences of each; and deter You, by ſuch Conſiderations, from the Commiſſion of them all. Deter You from Lying and Defrauding; from Curſing and Swearing; from Drunkenneſs and Uncleanneſs; from a ſpiteful Temper and a back-biting Tongue. Theſe are horrid Evils. On Account of theſe the Land mourns. Theſe bring the Vengeance of GOD on a Perſon, and on a People *. If I could ſpeak in Thunder, I could never inveigh too loudly againſt theſe Vices. "Ye that go on in ſuch Iniquities, "Ye are *ſcattering Brimſtone upon your Habitations* †. "Ye are *heaping up Wrath againſt the Day of Wrath* ‡. "*How can Ye eſcape the Damnation of Hell* ‖?"

But let me forbear ſuch Invectives. Let me reaſon with You, in the Spirit of Mildneſs.—I will ſuppoſe You poſſeſſed of a pleaſant Garden. In ſome favourite Bed, many Weeds ſpring up, alluring to

* Col. iii. 6. † Job xviii. 15. ‡ Rom. ii. 5.
‖ Matt. xxiii. 33.

the Eye, but full of deadly Poison. Will You order your Gardener to crop off the *Leaves*, or to pluck up the *Roots?*—To pluck up the Roots, most certainly. Because, if He does the former only, it will avail but little; it will be no better than Labour lost. Whereas, if He does the latter, He will effectually rid your Ground of the pernicious Encumbrance.—Thus would I act. Wickedness is this *pernicious* Weed. It is full of deadly Poison. It pollutes your Souls, and will be the Bane of your Happiness. I would not therefore be content with using the Pruning-knife and cutting off the Shoots. But I would take the Spade, and level my Blow at the Root.

I would fain have You turn, not partially and superficially, but *thoroughly* and *habitualy*—Not from some only, but from *all* Wickedness—And not barely from the Practice, but even from the *Love* of it, and any *Fondness* for it—This will never be accomplished, unless You turn

From a *thoughtless*
From a *prayerless* } State.
From an *insensible*

1. From a *thoughtless* State.—You are made for Eternity. You are immortal Beings. You must dwell either with GOD in Heaven, or with Devils in Hell; and that to endless, endless Ages. You know not how soon You may be summoned into the invisible and eternal World. The following Night, for aught you can tell; or before the present Hour is expired. Do you seriously consider, to which of these everlasting Abodes You are approaching?

For

For which of theſe unchangeable Conditions You are meet?

Except a Man be born again, ſays our LORD, *He cannot enter into the Kingdom of Heaven* *. This is the unalterable Reſolution of the righteous Judge. You all hope for Heaven; and I humbly beſeech the LORD, that You may not be diſappointed of your Hope. But do You diligently enquire, whether You have experienced this New Birth? Is there a ſpiritual Change wrought in your Souls? Are your Affections taken off from Vanity, and fixed on the infinitely amiable GOD? Is your Memory filled with the Truths of the Goſpel, and are your Deſires riſing to Things above? To expect the Bleſſedneſs of Heaven, and have no Concern about this Renewal of your Nature, is to contemn the Counſels of *CHRIST*, and to trifle with his unalterable Decree.

Without Holineſs no Man ſhall ſee the LORD †. This is the ſtanding Rule for our preſent Conduct, and indiſpenſibly neceſſary for our future Happineſs. You may be civil and decent in your Behaviour; You may attend the Place of divine Worſhip, and paſs for reputable Perſons. Yet, unleſs You are holy in your Hearts, and holy in your Converſation, You cannot enter into GOD's bliſsful Preſence. To be holy, is to *put on* CHRIST ‡; to reſemble *CHRIST*, in your Spirit and Carriage, as one Man reſembles another, when He puts on his Dreſs, or imitates his Manners. Do You look to *CHRIST*, as your Pattern; follow *CHRIST*, as your Guide; and, in the general Courſe of your Life,

* John iii. 3. † Heb. xii. 14. ‡ Rom. xiii. 14.

walk

walk as *CHRIST* walked?—Perhaps You have never so much as aimed at this. Never so much as seriously considered Eternity, Regeneration, and a Conformity to *CHRIST*. These Things are seldom, if ever in your Thoughts. Then be assured, You are far from Holiness. You are not turned from your Evil Way; no, nor so much as *beginning* to turn.

Say not, "This Duty of serious Consideration is "a slight Matter. If I had been guilty of Injustice "or Perjury; if I had committed Adultery or Mur- "der; these indeed were heinous Crimes. Whereas, "the Omission, which You have insisted on, is but "a small Offence."—*Small Offence!* I presume not to think so. However such Guilt may appear little in your View, or sit easy upon your Conscience, it is heinous enough to make Heaven and Earth amazed. For *Thus saith the LORD; Hear, O Heavens; and give Ear, O Earth! I have nourished and brought up Children, and they have rebelled against me. The Ox knoweth his Owner, and the Ass his Master's Crib: But* Israel *doth not know, my People* DOTH NOT CONSIDER *. To say the Truth; an inconsiderate careless Life, is an unintermitted Course of Sin. It is one continued Act of Rebellion against God.—It opposes his compassionate Wish; *O! that they were wise! That they understood this! That they would consider their latter End* †!—It disobeys his positive Command; *Thus saith the LORD of Hosts,* the supreme Ruler of the World, *Consider your Ways* ‡.—

* Isai. i. 2, 3. † Deut. xxxii. 29. ‡ Hag. i. 5, 7.

It defeats the Design of his holy Word, and would make the Blood of his SON to be of none Effect.

2. Turn from a *prayerless* State.—Alas! how many of those, whom We call Christians, are Strangers to Prayer! How many *Servants* rise to their Work, and never bend a Knee before their MASTER in Heaven! How many *Masters* set their Servants an ungodly Example; enter upon the Affairs of the Day, without imploring the GOD of all Grace either to prosper their Business, or to sanctify their Souls! How many Parents know not what it is, to make earnest Supplications for the Conversion and Salvation of their Children! and how many *Children* are as ignorant of the Nature, the Necessity, the Advantages of Prayer, "as the wild Ass's Colt *!

Shall I reckon *These* good People? Are These turned to their GOD? No; they are Despisers of the Most HIGH. They cast Contempt upon his Majesty. The Language of their Practice is; "Depart from Us, Omnipotent as Thou art, We have "no Need of Thee. No Need of thy SPIRIT, to "make Intercession *in* Us; no Need of thy SON, "to make Intercession *for* Us."—Most justly, therefore, is it reckoned by *Eliphaz*, as Part of a wicked and abandoned Character; *Thou restrainest Prayer before God* †. Nay, it is mentioned by the Psalmist, as the finishing Part; that which seals up the Soul under the Dominion of Iniquity, and shuts out all reasonable Hope of a Reformation. *They are corrupt; they do abominable Works*; and there is no

* Job xi. 12. † Job xv. 4.

Pro-

Proſpect of their doing otherwiſe, ſince *they call not upon the LORD* *.

Religious, yet neglect Prayer! Impoſſible. Can a Man live without Food? Can He breathe without Air? No more can you withſtand Temptation, or exerciſe Godlineſs unleſs You *watch unto Prayer* †.—The Neglect of Prayer, is not only ſinful in itſelf, but the ſure Sign of an unſanctified Heart, and the wide Inlet to every unrighteous Practice. "Shew "me a prayerleſs Perſon, ſaid One, and I will ſhew "You a graceleſs Perſon."—Turn then, Sinners, turn without Delay, to a Habit of Prayer; of ſecret, ſerious, earneſt Prayer. Otherwiſe, You cannot expect, that the Wrath of GOD ſhould be turned away from You. No; when he whets his glittering Sword, and his Hand takes hold on Judgment, *You* are the Perſons that cauſe the Indignation, *You* are the Perſons who have Reaſon to tremble at the Stroke. For thus it is written in that venerable Book, which is a Tranſcript of the divine Will, and the Rule of the divine Procedure; *Pour out thy Fury upon the Heathen, that know thee not; pour out thy Fury upon the Families, that call not on thy Name* ‡.

3. Turn from your *inſenſible* State.—Be ſenſible of your Guilt; your Miſery, your Ruin. Thoughtleſs and prayerleſs People, You are Sinners before the GOD of Heaven. You are the Children of his Wrath. You are the Objects of his Vengeance. Condemned and accurſed by his holy Word. O! may the LORD of all Power, rend the Veil from Your Un-

* Pſal. xiv. 4. † Eph. vi. 18. ‡ Jer. x. 25.

derſtand-

derſtandings, and ſhew you your perilous, your dreadfully perilous Condition.

If while I am ſpeaking, the Earth ſhould *reel* to and fro, and be in ſtrong Convulſions under your Feet; if it ſhould open its horrid Jaws, and gape frightfully wide to devour you; not one in the Aſſembly, but would be greatly alarmed. How then can You be careleſs and unconcerned, when Hell from beneath is opening her Mouth, to ſwallow you up in endleſs Perdition?—If this Building was *rocking* over your Heads, and tottering on every Side; if the Beams were burſting, and the Walls cleaving; You would be ſtruck with Aſtoniſhment. And how is it, that you are under no Apprehenſions, when the Indignation of an Almighty GOD is ready to fall upon You; and, worſe than ten thouſand falling Millſtones, grind You to Powder?—If the *French* were landed, with an Army of deſperate *Papiſts*; If You were ſurrounded by thoſe barbarous Enemies of your Religion and Country; if their Swords, reeking with *Britiſh* Blood, were now at your Throats; You would tremble for your Lives. And will you not feel ſome Concern for your Souls when the Sword of Omnipotence is ſharpened to cut You in Pieces? When, for aught you know, it may be already unſheathed; may have received a Commiſſion to give the fatal Blow; and, before another Hour paſſes, may actually ſtrike.—If the late Diſtemper among the Cattle, ſhould turn to a *Plague* among Men; if it ſhould ſweep away Thouſands, and ten Thouſands to an untimely Grave; if You ſhould ſee Multitudes of your Neighbours *ſickening*, *drooping*, *dying* on every Side; certainly You would be terrified.

fied. How then can you remain unimpreſſed, when the Curſe * of GOD is approaching You? When the Curſe of GOD is hovering over You? When the Curſe of GOD is ready to be poured out upon You; and turn all your Delights into Weeping, Wailing, and Gnaſhing of Teeth?

Behold then, Sinners, inconſiderate, and inſenſible Sinners, You are this Day impleaded at GOD's Bar. You are found guilty before the JUDGE of the World. You are upon the very Brink of everlaſting Deſtruction.—Not the Earth, but *Hell*, is opening her Mouth to devour you. Not the Stones and Timber of your Houſes, but the *Vengeance* of the Moſt HIGH, is ruſhing down upon You. The Sword, not of an enraged Adverſary, but of GOD's moſt *tremendous* Diſpleaſure, is drawn, perhaps ſtretched out to deſtroy you. The Peſtilence, or what is infinitely more to be dreaded than the Peſtilence that walketh in Darkneſs, the *Curſe* of GOD is ready to break forth upon You.—And will not theſe Terrors awaken You; alarm you; perſuade you †?—Thou GOD of the World, and GOD of our Souls, let not thy Judgments and thy Threatenings go forth in vain!

I hope ſome of you are inclined to aſk—How, or to what ſhould we be perſuaded? If ſo, my ſecond Particular will ſuggeſt the proper Anſwer.

II. What the Wicked Man ſhould *turn to?—To do that which is lawful and right.* To repent of Sin, and love GOD; to be pure in Heart, and holy in all Manner of Converſation. This is implied in the Exhortation of the Text. This is the indiſpenſible Duty of all Men. And to promote this, is the continual Aim of our Miniſtry.

* Gal. iii. 10. † 2 Cor. v. 11.

But

But you are guilty, ruined, impotent Creatures.—*Guilty*; and can You, under a Load of Trespasses, arise and do your LORD's Will?—*Ruined*; and can You, amidst such discouraging Circumstances, have any Heart to set about the Work of Reformation?—*Impotent*; and can You, under the most deplorable Weakness, perform the most difficult of all Services?—No. You must first be relieved and enabled, before you can be sufficient for these Things. Like the Woman bowed down with the Spirit of Infirmity, or like the impotent Man at the Pool of *Bethesda*, You must receive Restoration and Strength from GOD your SAVIOUR. Turn then to *CHRIST*, who says by his Prophet; *O Israel, thou hast destroyed thyself, but in ME is thy Help* *.

If you should enquire; What shall I find in *CHRIST?*—All that you can want. All that you can wish. Incomparably more than I am able to express. For *it hath pleased the FATHER, that in* CHRIST *should all Fulness dwell* †.

Because You are *guilty*, and have a Burden of Iniquity on your Souls, HE is *the Lamb of GOD, that taketh away the Sin of the World* ‡.—A Lamb, of GOD's own appointing: A Lamb of infinite Excellence and Dignity: To whom nothing is equal, nothing comparable. This Lamb of GOD has shed his Blood for Sinners; has suffered Death for Sinners; yea, has died in their Stead, and endured all that Vengeance which they have deserved. In this most wonderful and perfect Manner, has He obtained their Pardon! Pardon, not of some only, but of all

* Hos. viii. 9. † Col. i. 19. ‡ John i. 29.

Sins. Be they ever so numerous, or ever so heinous, it maketh no Difference with Him. An infinite SAVIOUR taketh away Millions, unnumbered Millions of the most abominable Iniquities, with as much Ease, as He expiates a single Offence, or the smallest Fault. *He blotteth out Transgressions,* aggravated Transgressions, innumerable Transgressions, *as a Cloud* *; as easily and as completely, as the Wind sweeps away a floating Cloud, from the Face of the Sky. Delivered from this Load of Guilt, you will be fitted to *walk* in the Way of GOD's Commandments, *and not be weary*; yea *to run and not faint* †.

Because you are *ruined,* and have nothing that may recommend You to the most high GOD, *CHRIST* has brought in a Righteousness—a complete Righteousness—a divine Righteousness. Consider the unspotted Purity of his Nature, and the unsinning Obedience of his Life; consider his fervent Charity to Man; and his patient Resignation to GOD; consider all his exalted Virtues, and all his exemplary Actions; these, all these, in their utmost Perfection, are not only for the Imitation, but for the Justification also, of such Sinners as You and I.—*His Name is JEHOVAH,* which speaks incomprehensible Grandeur in Him; *JEHOVAH our Righteousness* ‡, which speaks unutterable Comfort to Us. In this Righteousness we may be fully accepted, and entitled to Life eternal. Of this we may make our Boast, and say; *In the LORD have I Righteousness* §; I, a Transgressor, have a real Righteousness; I, a defective Creature, have a consummate Righteous-

* Isai. xliv. 22. † Isai. xl. 31. ‡ Jer. xxiii. 6. § Isai. xlv. 24.

ness;

neſs; I, a frail, relapſing Chriſtian, have an invariable and everlaſting Righteouſneſs. O! What a Treaſure is this! What an unſpeakable Gift is this! Is there a Cordial that can revive our Spirits; *is* there a Motive that can animate Us to Duty; like Juſtification through IMMANUEL's Righteouſneſs?—Bleſſed LORD! This makes thy Yoke eaſy, and thy Burden light.

Becauſe you are weak and *diſabled*, *CHRIST* has the *Reſidue* of the SPIRIT *; the *Fulneſs* of the SPIRIT †; the *ſeven SPIRITS* of GOD are before his Throne ‡. The HOLY GHOST, in all his Operations, and with all his Graces, *CHRIST* ſends to whomſoever He pleaſes §.—He gave this ineſtimable Bleſſing to *Saul* the Perſecutor and Blaſphemer. He gave this ineſtimable Bleſſing to many of his Murderers and Crucifiers. He ſtill confers the heavenly Gift on his Enemies, *yea on the Rebellious alſo* ‖. And *the Promiſe*, the free gracious Promiſe, *is to You, and to your Children, and to all that are afar off, even as many as the LORD our GOD*, by the Preaching of his Goſpel, *ſhall call* * *.

How ſalutary and beneficial are the Effects of this Gift, our LORD Himſelf, who beſt knew, has admirably ſhewn. *He that believeth on ME, out of his Belly ſhall flow Rivers of living Water.* This ſpake He of the SPIRIT, which every one, that turns to Him, and believes on Him, ſhall receive. Obſerve ſome beautiful and copious River. How it exhilarates the Country, and fructifies the Soil, through which it paſſes. Beſtows a thouſand

* Mal. ii. 15. † Col. i. 19. ‡ Rev. i. 4. § John xvi. 7. ‖ Pſal. lxviii. 18. * * Acts ii. 39.

Conveniencies, and gives Birth to a thousand Delights, wherever it takes its winding Course. So, the COMFORTER dwelling in the Heart, gives such Charming Views of *CHRIST*, and his unsearchable Riches, as gladden the Conscience, and make Us truly happy. Hence, as from an inexhaustible Source, true Holiness flows, and every spiritual Good. This disposes Us to love our Neighbour; this teaches Us to be meek in Spirit; and this will raise our Desires far above earthly, sensual, transitory Things; even as *David*'s Thoughts were raised far above the Shepherd's Scrip, when He sat exalted on the Throne of *Israel*.

Under the Influence of this divine SPIRIT, You will say; " *CHRIST* has taken away the execrable " Filth of my Sins; and shall I wallow in the Mire " of Iniquity again?—*CHRIST* has delivered me " from the Pit of everlasting Destruction; and shall " I leap into those unquenchable Flames, from " which, as a Brand, I have been snatched?—In " my adorable REDEEMER I have a perfect Righ- " teousness, and am completely justified; and shall " I not endeavour to walk worthy of such Favours; " to shew my Gratitude for such Beneficence, by " bringing forth the Fruits of Righteousness in all " my Conversation?"

Yes, Brethren; when You are turned to *CHRIST*; to receive his Atonement, to rely on his Righteousness, to be filled with his SPIRIT; it will be with your Soul, as it is with the *Earth*, when it is turned to the *Sun*. The Earth, You see, is now barren and unfruitful; because it has been very much withdrawn from the enlivening Beams of the Sun.

Ere long it will be replaced under the full Influence of that Fountain of Light and Heat. Then what a Change will take Place! How will the Flowers appear on the Ground! How will the Leaves adorn the Trees! How will the Singing of Birds be heard in our Land! So ſhall Holineſs and a heavenly Temper be produced in your Souls. So ſhall Obedience, with all the Fruits of Godlineſs, flouriſh in your Lives, when this *Sun of Righteouſneſs* manifeſts Himſelf in your Hearts; makes You Partakers of his Salvation; and thus *ariſes upon You, with healing under his Wings* *.

Should any One doubt, whether *this* is the Way to do that which is lawful and right; I aſk—Is it not a *pleaſing* Way? Such as we ſhould wiſh for? Such as We ſhould prefer above all others? And ſuch as will render our LORD's Service perfect Freedom? —Is it not a *rational* Way? Apparently adapted to engage the Heart; to ſtrengthen the Hand; and, thereby, to fit the whole Man for every good Work?

Beſides; is it not the Way appointed by GOD? —Would we "earneſtly *repent*, and be heartily ſor-"ry for all our Miſdoings?" The Wiſdom of GOD aſſures Us, this Sorrow muſt ariſe from believing Views of *CHRIST*. From *looking unto Him whom we have pierced* †. Looking unto Him as wounded for *our* Tranſgreſſions, and bruiſed for *our* Iniquities. This, if any Thing, will incline Us to be afflicted, and mourn, and weep for all our Abominations. Thus, and thus only, ſhall we experience that *godly Sorrow, which worketh Repentance not to be repented of.*

* Mal. iv. 2. † Zech. xii. 10.

Would We *love* GOD? The Oracles of Heaven inform Us, that We must first see his Love; his infinitely free, and infinitely tender Love, towards Us. His Love, not imputing any Sin to our Souls, but laying all our Iniquities upon his own SON. Then shall *We love him*, when we perceive and know, that *He has*, in this most divinely gracious Manner, regarded—*loved*—blessed *Us*.

Would We be pure in Heart? The LORD *purifies the Heart by Faith* *. Faith in *CHRIST*, as shedding his most precious Blood, as giving his most glorious Person, for our Ransom. And, by his one Oblation, *finishing our Transgression*; *making Reconciliation for our Iniquity*; yea *perfecting us for ever.* Insomuch, that We may boldly and assuredly say; *Through this Grace of our LORD* JESUS CHRIST, *We shall be saved.* He that hath this Faith and this Hope, *purifieth Himself, even as he is pure.*

Would We *renounce all Ungodliness?* Would We *live soberly, righteously, and godlily* †? By Grace We must be enabled; even that Grace, which brings Salvation, a finished and free Salvation to Sinners. That Grace, appearing in the Heart, and appropriated by Faith, is the sure, the effectual Means of true Sanctification; the sure, the effectual Motive to willing Obedience.—Therefore our LORD says, *He that eateth me, even He shall live by me* ‡. *He that eateth me*, that receiveth my Righteousness and Redemption; that maketh a daily Use of me and my Benefits, for the Refreshment and Health of his Soul; as

* Acts xv. 9. † Tit. ii. 11, 12. ‡ John vi. 67.

People make a daily Uſe of their neceſſary Food, for the Nouriſhment and Support of their Bodies. *Even He ſhall live by me*; He ſhall live to GOD in real Holineſs Here, and live with GOD in everlaſting Glory Hereafter.—This Method will ſtrengthen and prepare Us for diſcharging all the Duties of a Chriſtian Life; as Bread ſtrengthens and prepares the Labourer for diſpatching the Buſineſs of his toilſome Calling. Whereas without uſing this Sovereign Expedient, We ſhall be as incapable of exerciſing Ourſelves unto Godlineſs, as the Hireling, deprived of his uſual Meals, would be incapable of performing his daily Taſk.

Upon the Whole; We do not urge You to make Brick without Straw. We do not call upon You to ariſe and work, without ſhewing You from whence your Ability and Vigour are to proceed.—Some, perhaps, might exhort You to all holy Obedience; but neglecting theſe moſt neceſſary Directions, their Exhortations would be comfortleſs and inſignificant. Becauſe, You might fetch a Sigh, and make Anſwer; "All this we would gladly do, but alas! "we are not able."—Whereas, Here is Grace ſufficient for You in *CHRIST*. Whatever hinders You, *CHRIST* removes. Whatever You want, *CHRIST* beſtows. *That being delivered from your Enemies and from the Hand of all that hate You*; from the Influence of all that embarraſſes, and all that diſcourages You; *You may ſerve Him, without* ſlaviſh or diſquieting *Fear, in Holineſs and Righteouſneſs before Him, all the Days of your Life* *.

* Luke i. 74, 75.

Happy Deliverance! Thrice happy Conduct! But happier still the Issue of all!—Which reminds me of my last Enquiry; namely,

III. What will be the Effect of this Turning?—*He*, the wicked Man, thus turned, *shall save his Soul alive.*

He shall *save*—Safety shall be his Companion. Safety shall be his Guard. Safety shall escort Him through the Dangers of Life. All the Days of his appointed Time, *He shall dwell under the Defence of the Most HIGH, and abide under the Shadow of the ALMIGHTY* *.—Most desirable Situation! Especially, when Judgments, desolating and destructive Judgments, are abroad.—While the Storm of Calamity is gathering, or, when the Tempest of Tribulation is raging, O! what a Calm must it create in the Heart, to have the eternal GOD for our Refuge †! To say within ourselves; "The "Hand that *is stretched over the Sea, and shakes the* "*Kingdoms* of the Earth; the Hand that *rends the* "*Mountains*, and *scatters the everlasting Hills* ‡; that "Hand is my Defence and my Shield!"

Save his *Soul*—It is not improbable, but his bodily Welfare may be secured. GOD may set a Mark upon his Forehead, and command the Sword of the destroying Angel to pass over his House. But however this may be determined, his Soul shall be safe. As to his spiritual Welfare, He has a *Writ of Protection*, under the great Seal of Heaven. The *LORD JESUS* is his ever-faithful Guardian, and *None*

* Psal. xci. 1. † Deut. xxxiii. 27. ‡ Hab. iii. 6.

shall

ſhall pluck Him out of the divine REDEEMER's Hand *. The roaring Lion may go about ſeeking to devour Him; but he has a ſtrong City, which the infernal Adverſary cannot ſtorm; he has an impregnable Bulwark, which the Powers of Darkneſs cannot ſcale. Though He fall, the Arm of *CHRIST* will raiſe Him. Though he be defiled, the Blood of *CHRIST* will cleanſe Him. Though He die, it will be no Loſs, but Gain. HE that has the Keys of the Grave, will give Commandment concerning his mouldring Bones. He that lives for evermore, will receive his departing Soul.—This, perhaps, may be meant by that other emphatical Word, *alive*.

He ſhall ſave his Soul *alive*—He ſhall not barely be ſafe, but happy. He ſhall enjoy what truly deſerves the Name of Life. A Man may eſcape from his Enemy, by flying to a fortified Caſtle; but in the Caſtle there may be Drought and Famine. He may periſh by theſe Diſaſters, though preſerved from the purſuing Foe. It ſhall not be thus with the returning, believing, renewed Sinner. He ſhall be ſaved with a complete and everlaſting Salvation. He is a Child of GOD, and an Heir of Glory. He ſhall rejoice in *CHRIST JESUS* here, and ſhall enter into the Joy of his LORD hereafter.—When the Earth is burnt up, He ſhall ſee it. When the Heavens paſs away, He ſhall ſtand with Boldneſs. When all Nature ſinks into Diſſolution, He ſhall not only ſurvive, but enjoy the Ruin. He ſhall leave a diſſolving World, to poſſeſs a Kingdom

* John x. 21.

in Heaven; to wear a Crown of Righteouſneſs; and to be for ever with, for ever like, his bleſſed and glorious LORD.

We have now ſhewn—what the wicked Man ſhould turn *from*—what he ſhould turn *to*—what will be the *Effect* of his Turning.—Give me leave to aſk; has the Arm of the LORD been revealed? Are you impreſſed by the awful, or encouraged by the comfortable Truths? If ſo, perhaps you will be ready to ſay; "Will *CHRIST* receive *Me*? "Will he make *Me* a Partaker of theſe incomparable Benefits? Shall ſuch a one, who is ſo very "*unworthy*, find Favour in his Sight?"

Yes; ſuch a one may find Favour. Any one, every one who comes, He will receive. He ſends his Miniſters to *invite* You; He ſends his Judgments to *compel* You; He uſes every Expedient to *gain* You.—He bids Earthquakes tear the Foundations of Nature, and turn mighty Cities into ruinous Heaps, that you may be built on that Rock, which ſhall never be ſhaken. He calls the Sword of War out of its Scabbard, and commands it to be bathed in Blood, that you may fly for Safety to the Prince of Peace. While Ruin and Deſolation are purſuing their dreadful Work all around, He throws open the Doors of his Grace and Righteouſneſs, and moſt compaſſionately cries; "Come, "my People; come, poor Offenders; enter into "theſe Chambers, and find Reſt."

Is any of you ſtill inclined to reply, "Will "*CHRIST* indeed receive me, who am not only "a Sinner—but a *great* Sinner—a *long perſiſting* "Sinner—and now ſeem to come but at the *laſt*

"*Hour*;

" *Hour*; more like one driven by Fear, than drawn " by Love?"—What thinkeſt thou! Would the Widow of *Nain*, who went mourning after the Corpſe of her only Son, almoſt inconſolable with her Loſs; wou'd ſhe be unwilling to receive Him, when our LORD reſtored Him to Life, and *delivered Him to his Mother* *? Would ſhe need much Importunity, and hardly be prevailed on to embrace her beloved, her lamented Child? Impoſſible to ſuppoſe. Remember, what *CHRIST* has *done* for Sinners; what He has *ſuffered* for Sinners; how his Bowels *yearn* over Sinners; and it will appear equally impoſſible, that He ſhould reject any returning Profligate.

Reject! No; the good Father, aged and venerable as He was, haſtened; yea, *ran* to meet the Prodigal. He fell on his Neck, and tenderly kiſſed the diſſolute Youth †. So, with ſuch Readineſs, and ſuch Compaſſion, will the everlaſting FATHER receive You to his Family, his Favour, his Love.—Nay more; He will receive You with *Joy*. He is the good Shepherd. You are the loſt Sheep. He is come in his Word to ſeek You. When You turn to Him, he has found You. Then, ſays the Scripture, the good Shepherd goes Home with his recovered Sheep, *rejoicing* ‡. O let your Miniſter, and (which is unſpeakably more engaging) let the bleſſed *JESUS* have Joy of You, my Brethren. Even that *JESUS*, by whom Sinners are *dearly beloved and longed for* §; who has no greater Delight than to ſave them from their Iniquities, and number them among his Children.

* Luke vii. 15. † Luke xv. 20. ‡ Luke xv. 5.
§ Phil. iv. 1.

If

If you should answer—" This is a Matter of the " utmost Importance. It lies at the very Root of all " my Comfort. Let me hear it confirmed from our " LORD's own Mouth. *I will hearken what the* " *LORD GOD will say concerning me* *."

Hear then his own *Promise*; the most precious Promise that Words can form, or Fancy conceive; *Whosoever cometh to me*, for Pardon, for Justification, for Holiness, *I will in no wise cast him out* †.—*Whosoever*; whether he be high or low, learned or illiterate; whether He be a Servant or a Master, a Prince or a Beggar; no one is excepted, no one shall be refused.—*In no wise*; on no Consideration of past Transgressions; on no Account of present Depravity; on no Fore-knowledge of future Failings. Only let Him come, *only let him come*, and nothing shall debar Him from the Enjoyment of my Benefits; nothing shall separate Him from the Endearments of my Love.

Hear his kind *Invitation*. *Return unto me, for I have redeemed you* ‡. Ye, that have hitherto been Strangers to Seriousness, and always alienated from me; *turn unto me*, and I will not so much as upbraid you § with your Folly.—Ye, that are now Backsliders, and have for a Season ungratefully departed from me; *turn unto Me*, and I will heal your Backslidings; my Stripes shall make you whole.—Ye that have been Slaves to Vice; have sold yourselves to work Wickedness; and are grown old in abominable Practices; it is not too late even for You. *I have redeemed* even such as *You*.—I shake the

* Psal. lxxxv. 8. † John vi. 37. ‡ Isa. xliv. 22. § Jam. i. 5.

Pillars

Pillars of Nature, and rock the Foundations of the World! *I clothe the Heavens with Blackneſs, and I make Sackcloth their Covering* *. Yet for ſuch as you, *I gave my Back to the Smiters, and hid not my Face from Shame and Spitting.* Yes, Sinners; Sinners of every Kind; I bore the Curſe of the Law, and died the Death of the Croſs, on purpoſe that I might redeem ſuch as You.—Moſt amiable REDEEMER! Who would not liſten to a Call, ſo wonderfully endearing? Sinners, how can you withſtand a Motive, ſo ſweetly conſtraining?

Hear his ſolemn *Oath*; *As I live, ſaith the LORD GOD, I have no Pleaſure in the Death of the Wicked, but that the Wicked turn from his Way and live. Turn Ye, turn Ye from your evil Ways; for why will Ye die, O Houſe of* Iſrael †? Was there ever any Declaration ſo charming? Or any Addreſs ſo affectionate?—See! how the High and Lofty ONE condeſcends! He commands in Heaven, on Earth, through Hell; yet, more like a Supplicant than a Sovereign, He vouchſafes to ſolicit and beſeech You. From the Habitation of his Glory He cries; *Turn ye*, poor periſhing Creatures.—Again He cries; *turn ye*, to your GOD and SAVIOUR. That ye may be delivered from all your Tranſgreſſions, and Iniquity may not be your Ruin.—To take away all your Reluctance, He pleads, He expoſtulates; *Why will ye die?* Why will Ye deſtroy yourſelves, and be undone for ever?—That you may have no Doubt of a free Pardon and a favourable Reception, *He ſwears*; ſwears by Himſelf; by his own Life and

* Iſai. l. 3, 6. † Ezek. xxxiii. 11.

immortal

immortal Perfections; that He *has no Pleaſure in your Death*, but ſhall rejoice, infinitely rejoice in your Recovery and Salvation.

Here then You have the *Promiſe*, the *Invitation*, the *Oath* of the LORD. Can there be greater Encouragement? Will not this threefold Cord draw You?—Should You ſay; "I cannot turn. I am "tied and bound with the Chain of my Corruptions. "O! that *CHRIST*"--Fear not. He will, He will. He that ſends his Miniſter to give You this Exhortation; He that has ſent His SPIRIT to work this Deſire in your Soul; He that has ſpilt His Blood to obtain all Bleſſings for you; He will put forth his Strength, and turn You to Himſelf. He ſtretched forth his Hand, and ſaved *Peter* from ſinking in the tempeſtuous Sea. What He did to Him, is a Pattern and a Pledge of what He will do for you.—Only continue to ſeek his Face. Let your Heart talk of Him. Set his unbounded Goodneſs and Almighty Power before your Eyes. Meditate on his infinite Propitiation and incomprehenſible Merits. Conſider his everlaſting Righteouſneſs and never-ceaſing Interceſſion. Look upon all theſe as your own. To look upon them as *your own*, You have a *Warrant*; You have a *Command*.—And if *CHRIST* has done ſo great Things for You, You may aſſuredly believe, that, in his due Time, in his wiſe Manner, He will *bring you ſpiritual Health and Cure*. He will carry on what he has begun, and enable you to grow in Grace. He will comfort your Hearts, and eſtabliſh you in every good Work.

Shall I proceed?—I have already been copious; perhaps, ſomewhat tedious. Yet You will bear with me,

me, on this diſtinguiſhed and ſolemn Occaſion. Yes, You will bear with me a little longer. For I am loth, very loth to diſmiſs You, without perſuading You. Perſuading! Alas, I cannot. *GOD, and none but GOD, can perſuade Japheth* *. However, as an Inſtrument in His all-powerful Hand, let me addreſs you once again.

I obſerve ſeveral Perſons here, on this Day of Humiliation, who very rarely attend the public Worſhip.—Why, my Friends, why do you wrong your own Souls? Why do You withdraw yourſelves from the Preaching of the Goſpel? Know ye not, that *JESUS paſſeth by* † in the Way of his Ordinances? Here you may, like *Bartimeus* of old, approach the Son of *David*, and obtain Recovery of your Sight. Here you may obtain Faith and Holineſs. Faith cometh by Hearing, and Holineſs by the Word of GOD. And are not theſe Bleſſings worth your Attendance? Can you live happily without them? Can you die comfortably without them? Or can You, without them, be prepared to meet your GOD, when He cometh to judge the World?—Why ſhould You forſake the aſſembling yourſelves together? Do you hear terrifying or diſtreſſing Doctrines in this Place? Is not this the Houſe of Praiſe, as well as of Prayer? Does not the *joyful Sound* echo under theſe Roofs? Is not *CHRIST* ſet forth crucified before Your Eyes? Crucified for ſuch Offenders as You? Crucified, that ſuch Offenders as You may be pardoned; may be accepted; may be glorified? And will you deſpiſe ſuch a divinely compaſſionate SAVIOUR? Will

* Gen. ix. 24. † Matt. xx. 30.

You refuſe ſuch aſtoniſhingly rich Mercies? O! that hereafter You may *be glad, when they ſay unto You, Let us go into the Courts of the LORD**.

Should my Wiſhes prove vain, I have at leaſt delivered my Meſſage. If you periſh through Obſtinacy and Unbelief, I am clear from your Blood. I call Heaven and Earth to witneſs, You have been *warned*; You have been *inſtructed*; You have been *exhorted*. You cannot ſay, You periſh for Lack of Knowledge. For Life and Salvation have been ſet before You; have been brought to your very Door; and You are importuned to lay hold of them. You will therefore be without Excuſe, and have no Cloke for your Guilt.

But why ſhould I leave You with ſuch melancholy Apprehenſions? Let me hope better Things of You. Let me hope, that You will not diſregard *theſe* Admonitions; however You may have diſregarded *too many* Exhortations of this Kind. This is a remarkable *Faſt*. O! that it may be memorable on Account of your turning to GOD. Let this be its Diſtinction, through all your future Life. Let this be its Diſtinction, through all the Ages of Eternity. That You may ſay—when Death ſummons You into the inviſible State; when the Trump of GOD calls You to the great Tribunal; when You mingle with Saints and Angels in the Kingdom of Heaven—
" Bleſſed be GOD for that ſolemn Day, and its ſa-
" cred Exerciſes! That was the Day of my better
" Birth. Then I began to conſider. Then I be-
" gan to pray. Then I began to ſee my undone

* Pſal. cxxii. 1.

" Condi-

" Condition, and my extreme Need of a SA-
" VIOUR. Then too I saw *JESUS*, giving Him-
" self a Sacrifice for my Sins, and redeeming me to
" GOD with his Blood."—Happy! Thrice happy! Inexpressibly happy Day! if *thus*, if *thus* improved!

You have, I presume, abstained from your usual Food; as You have been joining in Confession, Supplication, and Prayer. This is well done. But this is only Half; rather it is, by infinite Degrees, the smallest Part of your Duty. It is not said, When the wicked Man abstaineth from his usual Food, but *When He turneth from his Wickedness.* It is not said, When He joins in public Confession to GOD, but When *He doth that which is lawful and right.* THEN he shall *save*—He shall save *his Soul*—He shall save his Soul *alive.* O that all, from the King on the Throne, to the Labourer in the Barn; from the highest Nobleman, to the meanest Tradesman; that all might now be inclined, now be enabled, to turn unto the SAVIOUR of the World. In Him Millions, unnumbered Millions of wretched Sinners, have found Recovery and Liberty. *Recovery* from the Death, and *Liberty* from the Bondage of Sin. *And* (blessed be his unbounded Grace) *yet there is Room.*

Then the national Fast would be a *national Blessing.* Whereas, without this all important Turning to the adorable SAVIOUR, What will the Formalities of our Devotion signify? They will be a mere Lip-Labour; a religious Trifling. Nay; they will be a solemn Mockery of the ALMIGHTY, and provoke his Abhorrence.—Does not JEHOVAH Himself speak to the same Purpose? *Is it such a Fast*

that I have choſen? A Day for a Man to afflict his Soul? Is it to bow down his Head as a Bulruſh, and to ſpread Sackcloth and Aſhes under Him? To diſcontinue your ordinary Buſineſs, and refrain from a Meal's Meat? To make a little doleful Lamentation, and put up a few Petitions, extorted by Fear? *Will You call this a Faſt*, ſaith the High and Holy One, with an Air of ſovereign Contempt! *This an acceptable Day to the LORD?* No, verily; it is the moſt odious Hypocriſy. Like crying, Hail Maſter, with the Tongue; while Treachery and Enmity fill the Heart. *Unleſs* You turn to *CHRIST*, that You may be waſhed; that You may be juſtified; that You may be ſanctified. That, having Remiſſion of Sins through his Blood, and Peace of Conſcience through his Grace, You may feel the Bands of Wickedneſs looſed, and may become the willing Servants of Righteouſneſs.

When this is done, We anſwer the End of our ſacred Aſſembly, and the Deſign of GOD's alarming Viſitations. When this is done, We may reaſonably hope—that as Individuals, our *Light ſhall break forth like the Morning, and our Health ſhall ſpring forth ſpeedily*—that as a Community, *the Favour of GOD ſhall go before Us, and the Glory of the LORD ſhall be our Rereward* *.

Then may we look *around* on our moſt enraged Enemies, and ſay with the Pſalmiſt; *Though an Hoſt of Men ſhould encamp againſt me, yet ſhall not my Heart be afraid* †—Then may we look *backward* to the late deſolating Earthquake, and ſay with the Believers of old; *GOD is our Refuge and Strength; therefore will*

* Iſai, lviii. 8. † Pſal. xxvii. 3.

We

*We not fear, though the Earth be removed, and though the Mountains be carried into the Midst of the Sea**— Then may We look *forward* to an incomparably more dreadful Scene, even to the righteous JUDGE and the great Tribunal, and say with the triumphant Apostle; *Who shall lay any Thing to our Charge? It is God that justifieth* †.

Let me entreat You therefore, Brethren, for the Sake of your own immortal Souls, and for the Welfare of our endangered Nation; let me charge You, by all that is desirable in Time, and awful in Eternity; not to neglect these Counsels. Being so solemnly reproved, if You *harden your Neck*, your Destruction cometh suddenly, and *that without Remedy* ‡. Having these Warnings from the divine Word, and Warnings from the divine Providence, *if Ye still do wickedly*; it is not Man, it is not an Angel, it is GOD HIMSELF who declares; *Ye shall be consumed*—even *Ye*—your Country—*and your King* ‖.

* Psal. xlvi. 1, 2. † Rom. viii. 33. ‡ Prov. xxix. 1. ‖ 1 Sam. xii. 25.

THE

CROSS of *CHRIST*

THE

CHRISTIAN's GLORY.

A

VISITATION SERMON.

A Visitation SERMON.

GAL. VI. 4.

God forbid that I should glory, save in the Cross of our LORD JESUS CHRIST.

THE Cross of *CHRIST*, was the favourite Topic of St. *Paul's* Contemplation. —The Cross of *CHRIST* was the chosen Subject of his Sermons, and the grand Theme of his Writings.—At all Times, and in every Capacity, he professed, he avowed, he *gloried* in, the Cross of *CHRIST*—Nay, what is very remarkable, he gloried in *nothing* else—And, what is still more observable, he *abhorred* the Thought of glorying in any thing else. He speaks of such a Practice in the Language of Detestation and Dread; accounting it a high Degree, both of Folly and of Wickedness: *GOD forbid that I should glory, save in the Cross of our LORD JESUS CHRIST.*

It may, therefore, be an Employ worthy of our present Attention, to enquire into the *Nature*, the *Reasonableness*, and the *Wisdom*, of this Resolution. All which, I hope, will appear, if we consider,

I. In what the Apoftle would *not* glory.

II. In what he *did* glory.

III. What *Reafon* he had, to glory in the Crofs of *CHRIST*.

Thefe Points being briefly difpatched, I fhall beg Leave to add a Word of *Application*; fuggefted by the Tenor of the Difcourfe, and adapted to the Circumftances of my feveral Hearers. And may that adorable *JESUS*, who has exchanged his Crofs for an heavenly Crown, accompany all with his *divine Bleffing!*

Let us then enquire,

I. In what the Apoftle did *not* glory?—Not in the *Greatnefs* of his *Learning*, as a Scholar. He was brought up at the Feet of *Gamaliel*, educated by the moft famous Tutor of the Age. Nor was his Genius, or his Induftry, inferior to the other Advantages of his Education. Yet all thefe Advantages, with their correfpondent Acquifitions, he accounted no better than pompous Ignorance, or refined Folly.

Not in the *Strictnefs* of his *Life*, as a *Jew*.—In this refpect, he profited above his Equals: *Was taught according to the perfect Manner of the Law of the Fathers* *; *after the ftreighteft Sect of their Religion he lived a Pharifee* †: Was zealous, exceedingly zealous, of the whole ceremonial Law, and of all the traditional Conftitutions. Which Accomplifhments muft finifh his Character among his Countrymen; muft open

* Acts xxii. 3. † Acts xxvi. 5.

his

his Way to ſome of the firſt Honours of the Nation; and gave him a Name among thoſe Worthies, who were reputed the *Excellent of the Earth.* But what others counted Gain, this *he* counted Loſs for *CHRIST*.

Not in the *Eminency* of his *Gifts*, not in the *Extent* of his *Uſefulneſs*, as a Chriſtian Miniſter.—He had been caught up into the third Heaven; had heard the Words of God, and ſeen the Viſion of the Almighty; had wrought all manner of Wonders, and Signs, and mighty Deeds.—What was ſtill more valuable, he had planted Churches, and converted Souls. His Labours were gone out into all Lands, and his Words into the Ends of the Earth.—Yet all theſe Acquirements, before the infinite GOD, were *defective.* All theſe Performances, in point of Juſtification, were *inſufficient.* Therefore, in none of theſe he gloried.—Which reminds me of the ſecond Enquiry,

II. In what the Apoſtle *did* glory?—He gloried in a Croſs. Strange! what ſo *ſcandalous* as a Croſs? On a Croſs rebellious Slaves were executed. The Croſs was *execrable* among Men, and *accurſed* even by GOD *. Yet the Apoſtle glories in the Croſs—Crucifixion not being uſed among us, the Expreſſion does not ſound ſo *harſh*; neither is the Idea ſo *horrid.* But to the Ear of a *Galatian*, it conveyed much the ſame Meaning as if the Apoſtle had gloried in a Halter; gloried in the Gallows; gloried in a Gibbet †.
" Stupid

* Gal. iii. 13.

† Some Perſons, I am informed, were diſguſted at theſe Words, *Halter*, *Gallows*, *Gibbet.* They are ſo horridly contemptible!—To whom I would reply; That the Croſs, in point of Ignominy and Torment, included all

"Stupid Creature! (*perhaps some may reply.*) To "undervalue the most substantial Endowments, and "glory in Infamy itself!"—But stop a Moment, and hear the Apostle farther. He glories in the Cross of *CHRIST*; that illustrious Person, who was *anointed* to be the all-instructing Prophet, the all-atoning Priest, and the all-conquering King of the Church.—In the Cross of *CHRIST JESUS*; who, by the Discharge of all those important Offices, should *save* his People from the Dominion of Sin, and from the Damnation of Hell.—In the Cross of *CHRIST JESUS*, OUR LORD, and not ours only, but LORD of All, who doeth according to his Will, in the Army of Heaven, and among the Inhabitants of the Earth *. *Who hath on his Vesture, and on his Thigh, a Name written*, KING OF KINGS, AND LORD OF LORDS †.

all this and *more*. Unless the *English* Reader forms to himself some such Image, he will never be able to apprehend the scandalous Nature, and shocking Circumstances, of his Divine Master's Death.

The Words, I must confess, were *diversified*, and the Sentiment was *reiterated*, on purpose to affect the Mind with this astonishing Truth. Neither can I prevail upon myself to expunge the Expressions; unless I could substitute others of a more ignominious and execrable Import. Only I would beg of the serious Reader to spend a Moment in the following Reflection:—"Is it so? That "a *polite* and *delicate* Ear, can hardly endure so much as "the *Sound* of the Words? How amazing then was "the Condescension! How charming and adorable the "Goodness of GOD's *illustrious Son*; to *bear* all that is "signified by these intolerably vile Terms! Bear it *willingly*, bear it *chearfully*, for us Men, and our Salvation!"

* Dan. iv. 35. † Rev. xix. 16.

And is it possible for any human Heart to contemplate the Cross of so *divine a* Being, and not to glory? Is it possible to say, *Angels, he rules over* you; *but he died, he died on a Cross for* me; and not exult in such transporting Beneficence?—This will be more evident, if we examine,

III. What *Reason* the Apostle had, to glory in the Cross of *CHRIST*.—The Cross, tho' in itself an ignominious Tree, yet being the Cross of *CHRIST*, is infinitely ennobled. It becomes the *Tree* of *Life*. It bears the divinest Fruit. Its Clusters are all *spiritual* and *heavenly* Blessings. Two or three of those Clusters, you will permit me to select; and may the GOD of all Mercy make them better than a Feast, to every humble Soul!

One Blessing is the *Pardon of Sin*. The Pardon of *all* Sin, original and actual: Sin that is remembered, and Sin that is forgotten: Sin, however circumstanced, or however aggravated. The Pardon of all was purchased by the Death of *CHRIST*,—completely purchased;—so that, against the true Believer, Sin shall never rise up in Judgment; *shall not so much as be mentioned unto him* *; shall be done away, as tho' it had never been. For thus saith the Embassadour of the Prince of Peace; "*Be it known unto* "*you, Men and Brethren, that thro' this Man is preach-* "*ed unto you the Forgiveness of Sins; and by him all* "*that believe are justified from all Things* †."—Oh my Soul! My guilty Soul! What are all the Kingdoms of the World, and the Glories of them, compared

* Ezek. xviii. 22. † Acts xiii. 38.

with this ineffable Bleffing! Yet this is but one among a Multitude.

Another Benefit, accruing from the Crofs of *CHRIST*, is *Reconciliation with GOD.—When we were Enemies, we were reconciled to GOD, by the Death of his Son* *. Not pardoned only, but accepted; from a State of *Enmity*, reftored to a State of *Favour*; even that *Favour, which is better than Life* †.—A Privilege of fuch fuperlative Excellency, that it was celebrated in the Hymns of Angels. When the heavenly Hoft uttered a Song, *this* was the Subject of their harmonious Joy: *Glory be to GOD in the Higheft; and on Earth Peace; Good-will towards Men* ‡. " By the Birth of this wonderful Child, and the " Death he fhall fuftain, Peace is made between " Heaven and Earth. And not *Peace* only, but a " divine *Friendfhip* § commences. GOD regards the " poor apoftate Race of Men, not only without In-

* Rom. v. 10. † Pfal. lxiii. 4. ‡ Luke ii. 14.

§ There feems to be a beautiful *Gradation*, in this Angelick Hymn. *Good-will* is more expreffive, and denotes a richer Bleffing, than *Peace*.—The Original Ευδοκια, is a Word of the moft amiable and noble Meaning. It fignifies a very *high Efteem*, and a very *tender Benevolence*. By a Word of the fame Import, the Almighty FATHER expreffes his infinite Satisfaction, in the Perfon and Undertaking of his beloved SON. *Matt.* iii. 17. Would my Reader have the livelieft Paraphrafe on this Paffage? Or fee the Actings of this divine Complacency, defcribed with inimitable Delicacy? Let him attend to the Prophet *Zephaniah: The LORD thy GOD, in the Midft of thee, is mighty. He will fave: He will rejoice over Thee with Joy: He will reft in his Love: He will joy over Thee with finging*, Ch. iii. 17.

" dignation, but with Complacency and Delight. " *He rejoices over them, to do them Good**.'

Another Benefit is *Holiness:* Or, if you please, the true, the Christian Morality.—Let none think, the Believer in *JESUS* disparages *true Morality.* True Morality is the Image of the blessed GOD. It is most charmingly delineated throughout the whole Bible. It is the Beginning of Heaven in the human Soul. And its proper Origin is from the Cross of our divine MASTER.—For thro' the Merits of his Death, Sinners are made Partakers of the HOLY SPIRIT; who writes upon their Hearts, and makes legible in their Conversation, what was antiently written upon the Mitre of the High-Priest, HOLINESS TO THE LORD—And, oh! what a *Motive* is the Cross of *CHRIST*, to the Exercise of every Virtue! *He died; my* LORD, *my* JUDGE, *my* KING, *died; to redeem me from all Iniquity, and make me zealous of good Works.* How powerfully, far beyond any *naked Instructions*, or *abstract Reasonings*, do such Considerations invite us—urge us—constrain us † to *renounce* all Ungodliness, and *adorn* the Gospel of GOD our SAVIOUR!

Another Blessing is, *Victory over Death.*—This also is the Fruit of that once detested, but now ever beloved, Tree. For thus it is written; *That through*

* Deut. xxviii. † 2 Cor. v. 14.

Religion! Thou the Soul of Happiness;
And, groaning *Calvary*, of Thee! *There* shine
The noblest Truths; *there*, strongest Motives sting!
There, sacred Violence assaults the Soul!
There, nothing but *Compulsion* is forborne.
Night-Thoughts, N°. IV.

2 *Death,*

Death, he might destroy him who had the Power of Death; that is, the Devil; and deliver them who, through Fear of Death, were all their Life-time subject to Bondage *. The Devil is said to have the Power of Death; because by tempting, too successfully, our first Parents, he *brought* Death into the World; because by tempting their Posterity to Sin, and too often prevailing, he *arrays* Death in Horror, he *arms* Death with its Sting. But *CHRIST*, by expiating our Guilt, has disarmed this last Enemy; has taken away its Sting; and made it not Loss, but *Gain to die* †.—The *Gay*, and the *Healthy*, know not how to form an Estimate of this Deliverance. Nor can any Words of mine describe it, with proper Energy. Go to *dying* Beds; *there* you will learn its true Worth. Ask some *agonizing* Friend; he, and he alone, can tell you what a Blessing it is, to have the King of Terrors converted into a Messenger of Peace.

One Blessing more I would mention, and earnestly wish it, in due Time, to all my Hearers; *An Entrance into Heaven.* This too is the Produce of our Redeemer's Cross.—St. *John saw* a bright Assembly of happy Beings, clothed with white Robes, and Palms in their Hands; rejoicing before the Throne of GOD. *These*, said one of the Venerable Elders, *are they who came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the LAMB.* THEREFORE *are they before the Throne* ‡. —*They came out of great Tribulation:* They suffered, it is probable, in the Service of *CHRIST*. Perhaps,

* Heb. ii. 14, 15. † Phil. i. 21. ‡ Rev. vii. 9, 14, 15.

they

they laid down their Lives for his Sake. But this was not their Paſſport into the Regions of Bliſs.— *They waſhed their Robes in the Blood of the LAMB*; They had applied to their own Souls, the Merits and Atonement of the crucified *JESUS*. By *this* means, they were preſented without Spot and blameleſs. On *this* Account, they were admitted to "ſee the King "of Heaven in his Beauty *;" and to be ever, ever with the LORD.

Since then the Croſs of *CHRIST* was *demonſtrative* of ſuch ſtupendous *Love*; ſince it is *productive* of *Benefits*, innumerable, invaluable, and eternal; was there not a *Cauſe*, for the Apoſtle to glory on this Behalf?—Nay, might not the very Stones have cried out, to reproach him with *Inſenſibility* and *Ingratitude* if he had neglected to glory in the Croſs of *CHRIST?* —And ſince this Love was ſhewed; theſe Benefits were procured; not for *Him* only, but for *Us*, and for all Generations; does not this afford me an Opportunity of *applying* the Doctrine to each particular Hearer?

1. Let me addreſs, or rather let me congratulate, my *Brethren in the Miniſtry*.—Though you cannot controul the Laws of Nature; though you cannot ſee into the Secrets of Futurity; you have the ſame Cauſe of Glorying with the very chiefeſt of the Apoſtles. A Cauſe of Glorying, which that holy Man of GOD eſteemed, far above all ſuch miraculous Abilities. You have the Croſs of *CHRIST*,

* Iſa. xxxiii. 17.

For

For your *Study*, as *Men:*
For your *Hope*, as *Christians:*
For your *Preaching*, as *Ministers.*

For your *Study*, as *Men*. Here the reasoning Faculties may exert themselves with everlasting Improvement, and everlasting Delight.—Here, we contemplate the Wonders, the unparalleled Wonders, of a GOD made *Man:* Dying as a Pattern of Patience; as a Martyr for Truth; as an all perfect Sacrifice for Sin.—Here, the LORD JEHOVAH hath fully granted, what his Servant *Moses* * so earnestly requested: He hath made *all his Glory* to pass, before the astonished Eyes of Angels, and of Men.—Here, *Justice* has set her most awful Terrors in Array; even while *Goodness* appears, with inexpressible Loveliness, and the most attractive Beauty. Here, *Truth*, more unshaken than a Rock, takes her immoveable Stand: and *Mercy*, tenderer than the Mother's Tear, yearns with Bowels of everlasting Pity.—In a Word; the Cross of *CHRIST* is a conspicuous Theatre, on which *all* the Divine Perfections unite and harmonize, and shine forth with transcendent Lustre.

As *Christians* we have, in the Cross of *CHRIST*, the *richest Provision* for our own spiritual Wants. This is a Foundation of the sublimest *Hope*, and a Fountain of the most exuberant *Joy*. This affords Matter for the deepest *Humility*, and yields Fuel for the most flaming *Love*. Faith in our crucified *JESUS*, is an ever-acting Principle of the most chearful and exact *Obedience:* Is an ample and inexhaustible Ma-

* Exod. xxxiii. 18.

gazine,

gazine from which we may fetch Arms to conquer; absolutely conquer, the Allurements of the World, the Solicitations of the Flesh, and the Temptations of the Devil.—By this, a Way is opened for us into *the Holy of Holies*; and what may we not venture to ask, what may we not expect to receive, who have the Blood of the everlasting Covenant to plead, in all our Approaches to the Throne of Grace? Having, therefore, *such* an HIGH-PRIEST; having in his Cross *unsearchable* Riches; Who shall make our glorying void? What shall hinder us from rejoicing and saying, "Blessed be GOD, for these opening "Beauties of Spring! Blessed be GOD, for the "expected fruits of Autumn! Bless'd be GOD, for "ten thousand thousand Gifts of his indulgent Pro- "vidence! But *above* all, blessed be GOD, for the "Cross of *CHRIST!*"

As *Ministers* of the Gospel, We are not left to set before our Hearers a System of *refined Heathenism*; or to entertain them with *cold, spiritless* Lectures of Virtue. No; we have the *infinitely tender* Love, the *immensely free* Grace, of the Bleeding dying IMMANUEL, to display—to improve—to enforce. And is there a Topick, in the whole Compass of *Oratory*; is there an Argument, amidst all the Stores of *Reason*; so admirably calculated to touch the *finest Movements* of the Soul? To strike all the *inmost Springs* of Action, with the most persuasive, the most commanding Energy? — Would we alarm the *Supine*, or intimidate the *Presumptuous?* We may call them to behold GOD's own SON, weltering in Blood; GOD's own SON, transfixed with the Arrows of Justice. We may bid them con-

fider; if Judgment begins with the immaculate Mediator, where fhall the irreclaimable Sinner appear? How will he *efcape* the Stroke, how *bear* the Weight, of GOD's everlafting Vengeance?—Would we comfort the *Diftreffed?* We may point them to an Atonement, whofe Merits are infinite, and able to fave to *the very uttermoft* *. We may lead them to a Righteoufnefs, whofe Efficacy is unbounded, and fufficient to juftify *the Ungodly*. And what *Balm* can be fo fovereign, for a wounded Confcience?—Are we to fupport the *Weak*, and animate the *Doubting?* Here, we may fhew them Promifes; free Promifes †; exceeding great and precious Promifes; ratified by the Oath of JEHOVAH, and fealed by the Blood of his Son. And what *Cordials* can be fo reftorative to the drooping Chriftian?

In fhort; the Doctrine of the Crofs is fuited to anfwer all the *great Ends* of our Miniftry, and promote all the truly *valuable Interefts* of our People. By this, the HOLY SPIRIT delights to work. And this, *O Satan, fhall be thy Plague:* This, O Sin, *fhall be thy Deftruction* ‡.—However, therefore, the Crofs might be to the *Jews* a Stumbling-block, and to the *Greeks* Foolifhnefs; GOD forbid, that *we* fhould glory in any thing elfe!—Let this be the *Alpha*

* Heb. vii. 25.

† To Man the bleeding Crofs has promis'd all:
The bleeding Crofs has fworn eternal Grace:
Who gave his Life, what Grace will He deny?
Night-Thoughts, N° IV.

‡ Hof. xiii. 14.

and

and *Omega*, the Beginning and Ending *, of all our *publick* Ministrations.—Let Us leave a Savour of this Knowledge, which is far better than precious Ointment, in every *private* Company.—Let it appear from all our Conversation, That the *Affections* of our Heart, and the *Labours* of our Life, are devoted, wholly devoted, to our adored REDEEMER's Cross.—*Happy* the *People*, who are under the Care of such Ministers! and *blessed* the *Ministers*, who walk according to this Rule!

2. Let me exhort all *true Believers*. Those, who are *vile* in their own Eyes, and to whom *CHRIST* alone is *precious*.—Remember, Brethren, what is written in the Prophet: It is a Description of your State: It is a Direction for your Conduct, *In the* LORD, the LORD JESUS CHRIST, *shall all the Seed of Israel be justified, and in* HIM *shall they glory* †.

Let none say, that Religion is a *gloomy* or *uncomfortable* State: I call upon you this Day to rejoice ‡.—Let none say that Religion is a *mean* or *despicable*

* The Author who could write the *spirited* and *weighty* Lines which follow, must doubtless have this Conviction *deep* on his Heart:

——Thou, my *All!*
My Theme! My Inspiration! and My Crown!
My Strength in Age! My Rise in low Estate!
My Soul's Ambition, Pleasure, Wealth!—My World!
My Light in Darkness! and my Life in Death!
My Boast through Time! Bliss through Eternity!
My *Sacrifice!* My *God!*—What Things are these!
Night-Thoughts, N° IV

† Isai. xiv. 25.

‡ 'Tis this makes *Christian Triumph*, a Command:
'Tis this makes Joy a Duty to the Wise.
Night-Thoughts, N° IV.

Thing: I call upon you this Day, to *glory.* And have the *divine* Authority for both *.—You will dishonour the blessed *JESUS*; you will disparage his surpassing Excellency; if you do not *confide* in him, and make your *Boast* of him. *CHRIST* is King of Heaven; *CHRIST* is Judge of the World! *CHRIST* is GOD over all. And of *such* a SAVIOUR shall we not glory? Yes, verily: And in all Circumstances, and on every Occasion.

Amidst your manifold *Infirmities*, glory in *CHRIST*, For, though he was crucified in Weakness, he hath all Power, in Heaven and Earth. And it is written before Him; it is one of his immutable Decrees; *Sin shall not have Dominion over you* †.—Amidst your various *Failings*, glory in *CHRIST*; For his Righteousness covers all your Imperfections; his Righteousness secures You from Wrath and Condemnation; and, though deficient in yourselves, you are complete in him ‡.—Under the Pressure of *Tribulations*, lift up your Heads, and glory in the Cross. Because the Captain of your Salvation, was made perfect through Sufferings. If You suffer with Him, you shall also reign with Him. And the Sufferings of this present Time, are not worthy to be compared with the Happiness, which *CHRIST* has purchased with his Agonies, and will quickly bestow on his People. When *Death* approaches; Death that cuts off the Spirit of Princes, and is terri-

* Καυχαομαι, the Word in our Text, denotes the Act of *Rejoicing*, as well as of *Glorying*. Thus it is translated. *Rom.* v. 11. And indeed this it always implies.—See *Psal.* v. 11. *Psal.* cxlix. 5. *Sept. Transl.*

† Rom. vi. 14. ‡ Coloss. ii. 10.

ble among the Kings of the Earth; do you ſtill glory in the Croſs. Adhering to this Banner, you may boldly and triumphantly ſay; *O Death, Where is thy Sting? O Grave, where is thy Victory* * ?—When that great, *tremendous Day* ſhall come, which puts an End to Time and terreſtrial Things; when that awful, that *majeſtic Voice*, is heard, which commands all the Race of *Adam* to appear at the *Bar*; *then*, my dear Brethren in *CHRIST*, *then* alſo ſhall *you* glory in the Croſs. When others, in an Agony of Terror, call upon Rocks to fall on them, and Mountains to overwhelm them; *This* ſhall be *your* ſedate Appeal; rather, *this* ſhall be *your* heroick Challenge; *Who ſhall lay any thing to the Charge of GOD's Elect? It is GOD that juſtifieth. Who is he that condemneth? It is CHRIST that died* †.—Then ſhall you enter the Harbour of eternal Reſt; not like a ſhipwrecked Mariner cleaving to ſome broken Plank, and hardly eſcaping the raging Waves; but like ſome ſtately

* *Cor.* xv. 55. This is evidently the Language of a *Conqueror*, addreſſed to ſome *formidable*, but *vanquiſhed* Enemy.—We ſhall form no improper Idea of this ſignificant and beautiful Paſſage; if we picture to ourſelves the good Apoſtle, in the Attitude of thoſe *Hebrew* Captains who ſet their Feet on the Necks of the five *Canaanitiſh* Kings, *Joſh.* x. 24. If we ſuppoſe him in ſuch a Poſture, to utter this animated Exclamation, or rather this *pious Inſult*, over the two grand, but proſtrate Adverſaries of Mankind; "*O Death! where is* now *thy Sting?* "Since *CHRIST* has expiated Sin, by the Sacrifice of "himſelf? *O! Grave, Where is* now *thy Victory?* Since "*CHRIST* is both riſen himſelf, and has aſcertained to "his People a joyful Reſurrection?"

† Rom. viii. 33, 34.

Vessel, with all her Sails expanded, and riding before a prosperous Gale *.

3. Let me caution the *Self-righteous*. Those, who more frequently think of *their own* Piety, than of *CHRIST's Obedience*; are more apt to cry out with the *Pharisee*, *I am no Extortioner*, *no Adulterer*; than to confess with the *Publican*, *GOD be merciful to me a Sinner*.—What shall I say to these Persons? Let me not be thought *censorious*, when my only Aim is to be *faithful*. Beware, I beseech you beware, lest you build for Eternity, not on a *Rock*, but on the *Sand*. However you may appear in *your own* Sight; before the *adorable* Majesty of the everlasting GOD, before the *consummate* Perfection of his holy Law, you are less than nothing; you are worse than nothing. You are, indeed you are, Deficiency and Sin. Renounce, therefore, renounce all Dependence on Self. Trust no longer in a Refuge of Lyes: Lest all your admired Attainments, at the Day of final Retribution, be like *Straw*, and *Hay*, and *Stubble*, in *Nebuchadnezzar*'s burning fiery Furnace. Imitate the blessed Penman of my Text. Are you blameless in your external Carriage? So was he. Are you exemplary in many Points? So was he. Yet all this Righteousness he *accounted but Dung*, *for the Excellency of the*

* St. *Peter*'s Expression, Εισοδος πλουσιως επιχορηγηθησεται, is perhaps too nervous, and too noble, to admit of an *adequate* Translation. The above Comparison is, I think, a pertinent Illustration of the delicate Sentiment, and the delightful Doctrine. A Ship wafted into the Port, under the full Influence of Wind and Tide, seems to afford the finest Representation of a *large*, a *rich*, an *abundant* Entrance. 2 *Pet*. i. 11.

Knowledge

Knowledge of CHRIST JESUS *his* LORD *.—Be this your Pattern. Write *Emptiness* upon your own Duties; *Emptiness* upon your own Works; and you shall be filled with all the *Fulness* of GOD your SAVIOUR. Every other Cause of glorying, will be like the morning Cloud, or the early Dew, which *passeth away* †. But this Cause of glorying, will *stand fast for evermore as the Moon*, and as *the faithful Witness in Heaven* ‡.

Can I conclude, without adding a Word of Admonition to the *Wicked?* Those I mean, who are Enemies to the Cross of *CHRIST*; who mind earthly Things; but neither hunger nor thirst after Righteousness.—My Soul remembers the Wormwood and the Gall of such a State; and cannot but tenderly pity these unhappy People—Alas! my Friends, what have *you* to glory in? The Devil and his Angels expect, ere long, to glory in your Destruction. Those malignant Fiends are eying you, as their Prey, and are impatient to begin your Torment. Great, inexpressibly great, is your Danger. The LORD Almighty open your Eyes to discern it! —Nevertheless, your Case is not desperate. You may *yet* be *delivered*, "as a Bird out of the Snare of "the Fowler." Look unto the crucified *JESUS*. *Why* does he hang on that bloody Tree? *Why* are his Hands pierced with Iron? *Why* is his Body racked with Pain? *Why* his Heart torn with Anguish? It is for *you*, Sinners, for *you*. That Blood is poured out, to cleanse *you* from Guilt. Those Wounds are sustained, to heal *your* Consciences. That Anguish is endured, to obtain Rest for *your* Souls.—In that mangled

* Phil. iii. 8. † Hos. vi. 4. ‡ Psal. lxxxix. 36.

Body *dwells all the fulness of the Godhead* *. Great, beyond Imagination great, is the Merit of those Sufferings. Why then, O! why will you die? Why will you perish for ever; who have an *all-sufficient* Propitiation in the Cross of *CHRIST?* Fly to this Sanctuary. Fly, before it be too late. Fly, without a Moment's Delay. 'Tis an *inviolable* Sanctuary. None ever perished, that fled by Faith to the compassionate, the *divinely compassionate* Redeemer.—His Death shall be a *full* Satisfaction for your Iniquities. A Sense of his immensely rich Goodness shall *win* your Affections; shall incline (what all the Threatnings of Damnation could never effect.) shall incline you, to *loath* your Sins, and to *love* his Service; shall smooth your Path, and expedite your Progress to the Regions of immortal Honour and Joy.

Having now, with great Plainness of Speech, addressed my *Brethren* in the *Ministry*; having exhorted *believers*; cautioned the *Self-righteous*; and warned the *Wicked*; let me commend the Whole to your *serious Recollection*, and to GOD's *gracious Benediction*.—And, " O LORD most holy! O GOD most mighty! O holy and merciful SAVIOUR! by thine " Agony and bloody Sweat—by thy *Cross* and *Passion*" —let not the Word now spoken, be in vain in thy LORD! *Amen* and *Amen*.

* Coloss. ii. 9.

CON-

CONSIDERATIONS

ON THE

PREVAILING CUSTOM

OF

VISITING on SUNDAYS.

The Sentiments here offered against the prevailing Custom of profaning the Sabbath, will probably be a Satisfaction to every serious Reader, and be productive of much Good, especially as it is in every Body's Power to reform one, *and as then his own Conduct will be a* tacit *Reproof to his Acquaintance, who may probably through his Example be induced to weigh these Proceedings attentively, and no longer follow* a Multitude to do Evil.—*It is certainly a Matter of Importance to enquire whether* Sunday Visits *are justifiable upon the Principles of Scripture and of Reason? as the conscientious Observation of the Sabbath has of late Years been so much disregarded; and as it is now become the principal* Day of Visiting, *among Persons of* all *Ranks. The chief Advocates for the Continuance of such a Practice should methinks defend it publickly, that their Arguments may be properly examined, if (in their Opinion) such a Custom can admit of any rational Defence. And those who are sufficiently convinced by what is here*

here advanced, should resolve to discontinue Sunday Visits *themselves, and discountenance them in others, as far as they can consistent with Decency and Prudence.—That the Number of such well-disposed Persons may be daily encreasing is undoubtedly the hearty Wish of every one who is sincerely desirous of promoting the Glory of GOD, and the Good of Mankind.*

Qu. *Whether it be right, for* TRULY-SERIOUS *Persons to visit on Sundays?*

THE Persons here mentioned, are the *Truly-serious.* As to *many* People, it matters not whether they are at Home or Abroad: GOD is not in all their Thoughts; they have no Concern for their eternal Welfare; they therefore are, in every Place, altogether and alike unprofitable.

But when we begin to discern the Things that are excellent; when we sincerely desire to "obtain Sal-"vation, with eternal Glory, by *JESUS CHRIST*;" *then*, whether it be proper to fall in with the prevailing Custom of visiting on *Sundays?* is the Question.

Were our Companions religious, and was our Conversation edifying, I should make no Scruple to give my Voice in the Affirmative. Every Parlour would then be a little Sanctuary; would echo back the Exhortations, and second the Designs of the Pulpit. And we might truly say, *It is good for us to be here.*

But, alas! where do we find such Company? When do we hear such Conversation? The general Conversation is all Impertinence. Not so much as seasoned with a Spice of Religion. *They talk of Vanity every*

every one with his Neighbour, Psal. xii. 2. For which Reason, I cannot think it safe or expedient, allowable or innocent, HABITUALLY to visit on *Sundays*.

It is inconsistent with the best Example. *I was in the Spirit on the LORD'-Day*, says St. *John*. I was filled with the Communications of the HOLY SPIRIT, giving me clear Views of *CHRIST*, bright Hopes of Glory, and shedding abroad the Love of GOD in my Heart. But is this compatible with the idle, trifling, insignificant Chat, which engrosses our ordinary Visits?

OBJECTION I. Will it be said, the Apostle's was a *peculiar* Case? I answer, it was a *peculiarly-happy* Case. And will a prudent Christian relinquish the Prospect of such unspeakable Happiness, for the most empty and delusive Amusement? But, I believe, it was *not peculiar* to the Apostle; rather the common Privilege of all Believers; written as a Pattern for their Practice, and to be the Plan of their Expectations.

It is contrary to the Divine Prohibition. The negative Law, relating to the Sabbath, is, *Not doing thy own Ways, not finding thy own Pleasure, not speaking thy own Words*, Isaiah lviii. 13. *Not doing thy own Ways*; abstaining from secular Business, and all worldly Pursuits. *Not finding thy own Pleasure*; renouncing all those Recreations and Amusements, which may tend to gratify thy Taste, not to glorify thy almighty LORD. *Not speaking thy own Words*; conversing on spiritual, sublime and heavenly Subjects, not on low, earthly, temporal Matters, which, having no Reference to the Creator's Honour, are therefore called *thy own*. However

some

ſome People may act, or whatever they may think, this is the expreſs and unalterable Law, eſtabliſhed by the GOD of Heaven. Whether it be poſſible to mingle in modiſh Company, and obey this Law, let thoſe judge who are acquainted with the World.

It breaks the Divine Command. The poſitive Law relating to the Sabbath, is *Remember the Sabbath Day, to keep it holy.* REMEMBER, take *particular* Notice of THIS Injunction. It is a Duty greatly to be regarded, and moſt conſcientiouſly to be obſerved. Upon the due Obſervance of this our Diſpoſition and Ability, to obſerve the other Precepts, in good Meaſure, depends. *Keep it holy*; devote it to holy Purpoſes; ſpend it in holy Exerciſes; and not barely an Hour or two; not barely the Intervals of private and publick Devotion; but the Day; the Sabbath-day; the whole Day. Neither will the whole Day be too long, if we make Conſcience of diſcharging the ſeveral Duties of Religion, Reading, and Meditation; Prayer and Praiſe; teaching our Children, and inſtructing our Domeſticks; examining our Hearts, and taking Heed to our Ways. All theſe Offices, if properly performed, will leave very little, rather no Time for unneceſſary Elopements. And ſhall we huddle over all theſe important Offices, or totally neglect ſome of them, only to indulge ourſelves in the moſt unprofitable Levities? at once doing an Injury to our ſpiritual Intereſts, and violating the Divine Precept.

I fear it will be a Kind of *crucifying afreſh our bleſſed Maſter*, Heb. vi. 6. This Expreſſion we have often read, but think ourſelves free from the Guilt implied

implied in it, and indeed from the very Likelihood of contracting it. But let us be reminded, that *we crucify our LORD afresh*, when we give others Occasion to conclude, that we have very little Esteem for him, or Gratitude to him. Consequently, that he has little or no Excellency, for which we or others should desire him. Now what else can the World conclude, when they see us giving into the Vanities of a licentious Mode, on that very Day, which is sacred to the Commemoration of his Resurrection? "Surely, "might the Children of this World say, if these "Christians had any real Reverence for their LORD, "they would shew it on *his own* Day. They would "either be retired to contemplate and adore him; "or else come abroad to exalt and glorify him. But "they come abroad to be as frothy in their Talk, "and as trifling in their Temper, as forgetful of their "SAVIOUR, and as regardless of his Honour, as "the most arrant Worldling among us all." To afford a Handle for such Reflections, is to wound the REDEEMER in the House of his Friends.

It will *grieve the HOLY SPIRIT*, Ephes. iv. 30. Christians believe, that he is infinitely wise, all gracious, and ever-blessed; that he dwells in their Hearts, and is the Source of all their Holiness and all their Happiness. Therefore we pray daily in our Liturgy, *that the HOLY SPIRIT may not be taken from us*. On *Sunday*, we commemorate the Descent of the Divine Guest; and are in a particular Manner to implore his Presence, and cultivate his Influences. But can this be done by neglecting his express Prohibition, and breaking his positive Command? By disregarding

disregarding the Example which he has set before us; and dishonouring that SAVIOUR, whom he delights to magnify? Besides, dare any Mortal presume to say in his Heart, amidst a Circle of our polite Visitants, "I am now acting in a Manner be-"coming my Relation to the Eternal SPIRIT. These "Sentiments and this Discourse are suitable to his "Dignity, Wisdom, and Glory. A proper Method "of celebrating and honouring the Day of his mira-"culous Mission?"

Should any one ask, "What is meant by *grieving* "*the HOLY SPIRIT?*" It means offending his exalted Majesty, and causing him to act as Men commonly act, when they are grieved and displeased with any one; they withdraw from his Company, and visit him no more; When *Samuel* was grived for *Saul's* Misbehaviour, it is written, "He came no more "to see *Saul.*" If the Almighty COMFORTER be provoked to deal thus with our Souls, alas! what a Loss must we sustain! A Loss unspeakable, irreparable, eternal!

So that if this Practice were not sinful, it must be *exceedingly detrimental.* And that, not in one only, but in various Respects. Have we received spiritual Good from the publick Ordinances? The Admonition of Heaven is, *We ought to give the more earnest Heed to the Things which we have heard, lest at any Time we should let them slip,* Heb. ii. 1. By this Practice, we not only suffer them to slip, but open as it were a Leak for their immediate Discharge. Have we been under edifying Impressions from our private Exercises? The unerring Direction is, *quench not the Spirit.* Stifle

Stifle not the serious Desires, which he has awakened. Allow them their full Scope, till they are formed into gracious Habits. By the Practice under Consideration, we pour Water instead of Oil, upon the feeble Flame. We extinguish what we should cherish. Is the Heavenly Seed sown in our Breasts? These dissipating Interviews are the ravenous Birds, which follow the Seedsman, and devour the Grain: So that nothing takes Root. No Fruit of Faith, of Joy, or Love is produced.

Let me only add, That, on a Dying-Bed, the Mis-improvement of all our Time will be most bitterly regretted. How much more the Mis-improvement of *those* Hours, which GOD himself has hallowed; has set apart for the noblest Purposes; and is wont to bless in an especial Manner! "While others "were seeking the Pearl of great Price, and gather-"ing those Treasures of Wisdom and Grace, which "endure to everlasting Life; I, alas! was squander-"ing away the precious Opportunities in very Vani-"ty." To see the Curtain of Time dropping; to see a vast Eternity opening before us; and to have such Reflections haunting our Conscience: This will cause Misery, not to be expressed; create Anguish, not to be conceived.

OBJECTION II. Will it be said, in Answer to these Considerations, "That Company, even trifling "Company, is a Relaxation. We return to the "Instruction of our Families, and to our Evening "Devotion, with fresh Alacrity, being sick of these "Triflers?" A strange Argument! It should rather be reversed. The Objectors might truly say, Being sick of Religion and its Services, we want such Tri-

flers

ſters to afford us ſome Relief. The ſincere Servant of *CHRIST* would find no Recreation, but feel Grief of Heart, in ſuch Interviews. It muſt be a real Affliction to obſerve his Divine LORD abſolutely diſregarded. Diſregarded on the Day peculiarly devoted to his Honour. Every Vanity now preferred before him, as *Barabbas* the Robber was formerly. The true Refreſhment for our Souls conſiſts in having our Faith increaſed, our Hope elevated, and our Views of Heaven enlarged. In contemplating the infinite Perfection and Glory of our Redeemer; the infinite Grandeur and Fulneſs of his Propitiation; and our complete, I might have ſaid, our infinite Security from Wrath and Vengeance, by being intereſted in his Merits.

OBJECTION III. " *Sunday* is the beſt Part of " our Time for this Purpoſe. Buſineſs is ſuſpended. " Every Body is ready dreſſed. All Circumſtances " invite." Is it the beſt part of our Time? Then let it be devoted to the beſt of Beings. Who is more worthy of our choiceſt Thoughts, Affections, Hours, than that divinely compaſſionate Saviour, who offered himſelf, in the very Prime of his Life, a bleeding Victim for our Sins, that his Sacrifice might have every recommending Circumſtance, which could render it acceptable to GOD, and available for Man?

OBJECTION IV. " It is the univerſal Cuſtom " To diſcontinue it, would render us unfaſhionable." And cannot you bear to be a little unfaſhionable for his Sake, who was deſpiſed and rejected, who humbled himſelf to Death, even the Death of the Croſs, for your Sake? Is it the Univerſal Cuſtom? Then Cuſtom is the Idol which we are called to renounce. I muſt ſay of Cuſtom in this Caſe, as *Elijah* ſaid of *Baal*;

Baal; If Custom be GOD, follow its Dictates; but If JEHOVAH be GOD, observe his Precepts. It is written in the Scriptures, *Rom.* xii. 2. *Be not conformed to this World.* To what does this Prohibition relate? To such ungodly Customs, no doubt. No Battery of Cannon was ever pointed more directly against a Citadel to be demolished, than this Text against such Customs. In indifferent Matters, let the Christian avoid Singularity. Let him dress somewhat like his Neighbours. Let him make an Appearance suitable to his Station. But let him *not follow a Multitude to* profane the Sabbath, or to *do* any *Evil.* HERE Religious Persons should by all Means be *singular*; should distinguish themselves by a *becoming* Zeal for their GOD; should set an Example, and shine as Lights, in the Midst of a crooked and perverse Generation. Otherwise, they may do, not themselves only, but others also, incredible Harm.

OBJECTION V. Some perhaps may start, and reply, "If these Things are so, to what a Degree of "sinful Negligence is even the Christian World arriv- "ed!"—With regard to the World *called* Christian, This is too true. And no Measure of Sorrow can be sufficient to bewail the deplorable Degeneracy. Negligence, or rather Obstinacy, in this *capital* Instance, is a melancholy Indication of no less Disobedience in *other* Respects.

OBJECTION VI. "This will be irksome, will "render our Religion a Burden." I hope, no one that pretends to Seriousness will offer to make this Objection. The Sinners in *Sion* made it. For which Reason they are branded, and by the Divine SPIRIT himself, with Infamy that will never be blot-

ted out. *O! what a Weariness is it! when will the Sabbath*, and its irksome Solemnities, *be gone? Mal.* i. 13. and *Amos* viii. 5. This discovers a Heart alienated from GOD; that has not tasted the good Word of Grace, and savours not the Things which be of *CHRIST*. Otherwise, such would be the Language; "One Day, thus employed, is better than "a Thousand." *Psalm* lxxxiv. 10. Is it tedious and burthensome to pass a *single* Day in devout Exercises? How then shall we pass, how shall we endure *the Ages* of Eternity? since we are assured, that those happy Beings, who stand around the Throne, clothed with White Robes, serve their GOD Day and Night, for ever and ever, in his Temple. In the Regions of Immortality they find a Heaven; because, there they have a never-ceasing and eternal Communion with GOD; because there they have an uninterrupted and everlasting Sabbath.

FINIS.

THREE

SERMONS

PREACHED AT

BIDEFORD, DEVON,

IN THE YEAR 1742.

BY THE LATE

REV. JAMES HERVEY, A.M.

RECTOR OF WESTON FAVEL AND COLLINGTREE, IN NORTHAMPTONSHIRE.

Carefully tranfcribed from the ORIGINALS;

WITH

Some Account of the AUTHOR during the Time he fpent at BIDEFORD, and now firft publifhed

BY JOHN WATKINS, OF BIDEFORD.

BY [THESE] HE BEING DEAD YET SPEAKETH.

HEB. xi. 4.

THE following Particulars of the Life of Mr. HERVEY, during the Time he ſpent at *Bideford*, will, it is preſumed, be acceptable to the Readers of his Works.

MR. HERVEY commenced an Intimacy at College with the Father of the preſent *Paul Orchard*, Eſq; of *Stoke Abbey*, in *Devonſhire*. That Gentleman was a remarkable Inſtance of Piety and Goodneſs, as is obſerved by Mr. *Hervey* in the Dedication of his ſecond Volume of *Meditations*. — Our Author frequently viſited at the *Abbey*, and contracted an agreeable Acquaintance with many pious Perſons in the Neighbourhood, particularly at *Bideford*; where he uſed to preach occaſionally, and became ſo generally admired that the People earneſtly wiſhed to have him ſettled among them. Accordingly the Rector, being very old and infirm, acceded to the Deſires of his Congregation, and choſe Mr.

Hervey for his Curate, about the Year 1738 or 1739.—His Salary was but Forty Pounds a Year, which was voluntarily raiſed by the People to Sixty; and this was ſcarcely ſufficient, for his Benefactions were ſo numerous, that he was frequently reduced to temporary Inconveniences for Want of Money to ſupply his own Neceſſities. This amiable Weakneſs induced ſome of his Friends to practiſe a very innocent Deception upon him; when they knew he had Money they would borrow ſome of him, and keep it till they found he really needed it.—He was very zealous in the Diſcharge of his Duty, preaching twice every Lord's Day; and expounding every Wedneſday and Friday upon the Epiſtle and Goſpel of the Sunday preceding. He uſed voluntarily, without being ſent for, to viſit the poor and the ſick of the Pariſh, and adminiſter to their ſpiritual as well as their bodily Wants.

Inſtead of eſtabliſhing or aſſiſting Aſſemblies for Diverſion with the Gay, he held agreeable Societies with the more rational Part of his People, for promoting Friendſhip and Piety among them. It was at *Bideford* that he laid the Plan, and actually finiſhed great Part of his much-admired *Meditations and Contemplations.*—I have been told, by thoſe who were

 moſt

moſt intimately acquainted, and ſome who lived in the ſame Houſe with him, that he was wont to ſit up reading or writing till three or four o'Clock in the Morning; a Practice, however, in which he ought not to be imitated by the warmeſt Lover of Study.

One of his moſt favorite Friends was the young Lady, at whoſe Obſequies he preached the laſt of the following Sermons. She died of a ſlow Conſumption in the twenty-fifth Year of her Age, and was, indeed, every Thing of that excellent Character the Preacher gave her.

He continued at *Bideford* till 1742, when the old Rector dying, and a new one ſucceeding, Mr. *Hervey* was diſcharged from his Curacy; and on preaching his farewel Sermon the People anſwered him with Sighs and Tears.

London, Sept.
28, 1789.

SERMON I.

On the DAY of JUDGMENT.

ROM. xiv. 10.

We shall all appear before the Judgment-seat of CHRIST.

HOW are we beholden to Revelation for the most valuable and comfortable Knowledge!—Who, according to the Course of Things, or the Dictates of Reason, could hope ever to see his deceased Acquaintance?—We followed their breathless Corpses a little while ago; and, with weeping Eyes, saw them buried deep in the Grave, where they are, by this Time, turned to Corruption, reduced into common Mold; so that, if we were to open their Coffins, we should hardly find so much remaining as *Jehu*'s Attendants found of *Jezebel*; or, at least, *no more than the Scull, and the Feet, and the Palms of the Hands* *. Now it would be perfectly agreeable to our Notions to ask,

* 2 Kings ix. 32.

with the utmoſt Diffidence, "*Can theſe dry Bones* "*live* *?—Can theſe, and others, which have been "entirely diſſolved into Duſt Ages and Generations "ago; can theſe revive any more?—Shall Breath "enter into them a ſecond Time; and ſhall they "again be covered with Skin?"—Yes; how difficult and incredible ſoever it may ſeem, thus it will aſſuredly be; the LORD GOD OF HOSTS hath ſaid it, and with Him nothing is impoſſible; the Word is gone out of His Mouth in Righteouſneſs, and it cannot return unfulfilled, that there ſhall be a *Reſurrection of the Dead*, both of the Juſt and Unjuſt †.—All that are ſleeping in the Chambers of the Tombs, and in the bowels of the Earth, or in the Depth of the Sea, ſhall hear the Voice of the Archangel, and the Trump of GOD, and as ſoon as they hear, they ſhall obey; they ſhall come forth in a Moment, in the Twinkling of an Eye, from thoſe Beds of Death, where they have ſlept and been forgotten Years out of Number.—We that are here aſſembled together, and thoſe that ſhall arrive after us to tread theſe Holy Courts, ſhall behold, and make a Part of that marvellous Sight; we ſhall behold the Priſoners of the Grave, releaſed and ſpringing from their long Confinement, to take their laſt and great Trial. O what ſerious Thoughts will then fill our Minds, when we ſhall ſee the univerſal Aſſembly; Multitudes of every Kingdom and Nation under Heaven, ſuch as no Man can number, moving upwards to meet the LORD in the Air, and to be tried for Eternal Death, or Eternal Life!—

* Ezek. xxxvii. 3. † Acts xxiv. 15.

With

With ſuch Serioufneſs let us now give Attention, while we diſcourſe of this moſt ſure Event; this moſt awful Truth; *We ſhall all ſtand before the Judgment-ſeat of CHRIST.* In ſpeaking to which I ſhall endeavour to ſhew

I. What Circumſtances will precede and uſher in the laſt Judgment.

II. Who will act as the Supreme Judge, what will be his Qualifications, and what his Attendance.

III. On what Things the Judgment will proceed.

I. What Circumſtances will precede and uſher in the laſt Judgment.

Theſe will be very ſurpriſing; ſuch as never came to paſs before from the Foundation of the World.—They will alſo be very dreadful; ſuch as may make every Heart that has any Thing leſs than GOD for its Support to fail for Fear;—there will be Wonders in the Heavens above, and Wonders in the Earth beneath. Yonder Sun, that has been continually pouring out, ever ſince its Creation, the moſt immenſe Stores of Light;—whoſe Beams have not been exhauſted, or ſo much as waſted by the Expence of many Thouſands of Months, muſt all at once loſe all its Light and Splendor, and become black as Sackcloth of Hair.—The Moon, too, muſt be ſhorn of all its Rays, and become as Blood.—The Stars, that glitter and twinkle in the Firmament, muſt either be ſealed up, or fall from their Orbs.—How apt are we to be terrified, and not without

without Reaſon, when the Clouds pour down Water, when Sheets of Lightning glare along the Midnight Shades, and the right-aiming Thunderbolts, thoſe Arrows of the Almighty, go abroad!—But alas! what is all this to the horrible Confuſion of that wonderful Day?—No more than, or not ſo much as, the gentleſt Gales that play ſoftly upon the Leaves, are to a great and ſtrong Tempeſt, that rends the Mountains, and breaks in Pieces the Rocks.—The Rain, mingled with Fire, that ran along *Pharaoh's* Ground, and burnt up the Fruits of the Earth, and ſcorched all that it met with, both Man and Beaſt, to death.—The Trembling of Mount *Sinai*; the Smoke and thick Darkneſs, and the Voice of the Trumpet exceeding loud—All the Miracles of *Egypt*, and the Wonders in the Field of *Zoan*;—or, indeed, whatſoever fearful and aſtoniſhing has been obſerved, or can be conceived, is nothing more than mere Amuſement, if compared with thoſe great Things which are coming upon us all; that is, the Day of GOD's fierce Anger, when He will whet His glittering Sword, and His Hand take hold of Judgment; when He will make His Arrows drunk with Blood!—Well may *the everlaſting Mountains*, as the Prophet *Habakkuk* expreſſes it, *be ſcattered*; no Wonder the *perpetual Hills ſhall be bowed down* *, and all created Nature in an Agony of Fear, when the ALMIGHTY is ſeen *riding upon Horſes and Chariots of Salvation*; when *He ſhall come to be glorified in His Saints*, and to reward His Elect; but to execute Vengeance, Oh! grievous

* Hab. iii. 6.

to mention, rigorous and inexorable Vengeance, upon His Enemies;—and Sinners, unhappy Sinners, Oh! what will they do in this their Day of Visitation? How will the Ungodly ſtand when the Earth itſelf reels to and fro like a Drunkard; where will they hide themſelves when the Foundations of the round World are diſcovered? Who, or what will be their Safe-guard when they will look and find no Interceſſor, when all will be Deſtruction on every Side? I ſay, *all Deſtruction*, for *the Elements*, we are told by St. *Peter*, *will melt with fervent Heat* *; the *Waters* will be as Streams of Brimſtone; the *Air* as ſcalding Lead;—all the Kingdoms of the Earth in an Uproar, and the whole Frame of Things in the moſt violent Convulſions, being now near their Diſſolution: Thus will the awful Solemnity of that mighty Day be introduced; and if ſuch be the *Preparations*, what will be the *Tranſactions!* What, oh what will be the End of ſuch Beginnings! It will be ſtrange, and great, and a juſt Cauſe of inconceivable Joy, or unutterable Mourning, to every living Soul.———But let us liſten awhile, and hear;—when all theſe Things are thus diſpoſed of, and the Way paved for the Reception of ſome mighty Perſon—then will the Judge himſelf make his Entrance, and *all Eyes ſhall behold Him coming in the Clouds of Heaven* †. Which leads me to the *ſecond* Particular I propoſed to treat of, viz.

II. Who will act as the Supreme Judge; what will be his Qualifications, and what his Attendance.

* 2 Pet. iii. 10. † Matt. xxiv. 30.

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The Judge will be the *LORD JESUS CHRIST*, both GOD and Man. The Manhood of Our Saviour will be exalted to his Honor as a Recompence for his great Humiliation. The same Person that once hung upon the Cross, will then sit on the Throne, and all Nations will be gathered before Him; *Herod*, and his Men of War, who set Him at nought; and *Pilate*, who condemned Him; the Chief Priests and Scribes, who vehemently accused Him; the Soldiers who crucified Him, shall all bow before his Footstool, and crouch as Criminals before Him.—He was meek and lowly when on Earth, and the most tender and merciful Man alive; but let not this encourage any one in Carelessness or Licentiousness; he will then *be clad with Zeal as with a Cloak* *, and breathe out *Indignation and Wrath against every Soul of Man that has persisted in Evil* †:—He calls himself a *Millstone*, which will then *fall upon such Persons, and grind them to Powder* ‡.—He is stiled the *Lion of the Tribe of Judah* §, as well as *the Lamb of GOD*, and He will then roar, against every one that is ungodly, as a *Lion*, and like the fierce *Lion* will rend the Cauls of their Hearts; but let the Righteous consider this and rejoice, the glorious *Judge* is no other than their dear Redeemer, whom their Souls have long loved; He has been their continual Advocate with the Father; He is the Head, and they are the mystical Members; and how favourable and gracious will He be to those who are so nearly related, so intimately united to Him!

* Is. lix. 17. † Rom. ii. 8, 9. ‡ Luke xx. 18. § Rev. v. 5.

But,

But, as we obferved, he is *GOD* as well as *Man*, and this renders Him a moft formidable Judge.—Indeed GOD has been at our Right-Hand ever fince we were born; *He has been about our Paths and about our Beds, and fpied out all our Ways* ||. GOD is privy to the moft private Paffages of our Life, yea, all of it from one End to the other, lies naked and open before Him; fo that He will be, himfelf, inftead of a thoufand Witneffes.

If GOD be *Judge* he cannot be impofed upon; no *Action* can be difguifed before Him, no finely-framed Excufe will pafs with Him, and no Bribe be accepted by Him.—If GOD be *Judge*, then his Determination cannot be changed; from his Sentence there lies no Appeal; and He is able to make good his Threatnings, and to caft both Body and Soul into Hell.

Yes, my Brethren!—Know affuredly, and I befeech you to remember it diligently, that it is even *He* that will fit in Judgment and pafs Sentence on your Souls; yea, that GOD, who now commands you to feek Him firft, and above all other Things, folicits you to refort to the daily Services of his Houfe, and charges you not to turn your Backs upon his Holy Sacraments; He whofe Divine Will we have fo often declared to you; for whofe Sake we have fo often intreated you, *He* is the Perfon who will come, at the Confummation of all Things, in moft exalted Majefty, to judge both Quick and Dead!—Oh let us all take up a fpeedy Refolution of doing his moft Holy Will, elfe thefe Confidera-

|| Pfalm cxxxix. 3.

tions

tions will make Him more to be dreaded than all the Pomp of his Appearance, though that will be surprisingly glorious!

We read how the Countenance of *Moses* once shone with such Brightness, as struck an Awe upon the *Israelites*, and made them afraid to come near Him *; now if a Countenance of Flesh and Blood, the Body of a Man who was to die, cast such a Lustre only by conversing with GOD, only by being gilded, as it were, with a Ray of His Glory; —Oh! how will our LORD *himself* appear, when He issues forth from his Dwellings in Light inaccessible, surrounded with all the unveiled and undiminished Glory which He had with the Father before the World began!

Surely this Display will be insupportable, and confounding to the *Bad*; but refreshing and delightful to the *Good*.—When He was transfigured on Earth, *his Face did shine as the Sun, and his Raiment was white as the Light* †, but then *He will deck Himself with Light*; the Psalmist says, *as with a Garment*: —*His Eyes will be*, as the Son of Sirach speaks, *ten thousand Times brighter than the Sun* ‡. Such will be the *Person* of our Judge, and his *Attendance* will be answerable. When *Solomon*'s Grandeur is described, this is reckoned as a considerable Part thereof, that *threescore valiant Men were about his Bed; all expert in War; every Man with his Sword upon his Thigh* §:—But *this King* will be accompanied with innumerable Legions of *Angels*, every one

* Exod. xxxiv. 30. † Matt. xvii. 2. ‡ Eccluf. xxiii. 19. § Cant. iii. 7, 8.

more

more illuſtrious than *Solomon* in all his Glory; every one more powerful than an Hoſt of Men. Hear what *Daniel* the Prophet ſays of the Eternal Judge, —his mighty Retinue,—this terrible Day, and its wonderful Procedure;—*I beheld—and the Ancient of Days did ſit, whoſe Garment was white as Snow, and the Hair of his Head was like the pure Wool; His Throne was like the fiery Flame, and his Wheels as burning Fire. A fiery Stream iſſued and came forth from before Him; thouſands, thouſands miniſtered unto Him; and ten thouſand Times ten thouſand ſtood before Him. The Judgment was ſet, and the Books were opened* ||.

Have we not often felt the very *Sound* of theſe Words chilling our Blood, and ſpreading an awful Horror throughout our whole Frame?—And if the bare *Sound* in our Ears is ſo Terror-ſtriking; Oh what mighty Conſternation muſt overwhelm the Workers of Iniquity, when their Eyes ſhall ſee them actually accompliſhed!—accompliſhed too in ſo full and complete a Manner, as far exceeds the moſt foreboding Apprehenſion and Imagination to conceive!

We have ſeen what will be the Introduction of our Judge to this great Aſſize,—who will be the Judge;—how many, and mighty, his miniſtering Spirits, (all of them ſo terribly magnificent, that if they were ſent only to ſhew themſelves, they might well fill us with Trembling and Aſtoniſhment;—but they portend ſomewhat of the utmoſt Conſequence to the whole Race of Mankind. This is the *Day*,

|| Dan. vii. 9, 10.

and this is the *Aſſembly*, that muſt determine the Fate of us all; *determine it*, not for a few Ages, but for Ages of Ages, or, which is infinitely more, to all Eternity. Before this univerſal Concourſe is diminiſhed, every Son of *Adam* will receive an irreparable Doom; every One will be diſpoſed of, according to his Deſerts, in Seats of everlaſting Happineſs, or in Priſons of everlaſting Horror.

Oh, for a clear Conſcience! An unblameable Life! A gracious Frame of Mind, that they, through our Saviour's Merits, may turn the Scale in our Favour at this moſt critical Juncture.—Verily, verily, I ſay unto you, this is not only worth *wiſhing*, but wreſtling, ſtriving, and contending earneſtly for; yea, if it could not be obtained but by forfeiting our Eſtates, abandoning our Country, or even ſpilling our Blood, it would be our Wiſdom to procure it at any Rate. "Give us, O thou Father of our "Spirits, give us to look up with Joy in that Hour, "and to ſee not our Deſtruction, but our Salvation "drawing near, and then let what will befall us "during our ſhort Abode on Earth; though we be "deſtitute, afflicted, tormented all our Life, and at "length go down in Miſery to the Grave, yet one "Glimpſe of *thy Favor*, amidſt that inexpreſſible "Diſmay, will be more than a Recompence for "all!"

But I haſten to the *third* Point to be conſidered, namely,

III. On what Things the Judgment will proceed:—And this is nothing leſs than our whole Behaviour.

Such

Such a Trial as this has never been undergone hitherto; nor are we, narrow-ſighted Creatures, capable of managing it; but the All-knowing and All-wiſe, is thoroughly qualified to make ſuch a general and extenſive Search; for He was Spectator of every Step we took, from our earlieſt Childhood; nay, He noted down all our Conduct in the Heavenly Regiſter, as duly as it paſſed: in theſe unerring Records are deſcribed all our Sins, with all their Aggravations, not one of them is omitted; the moſt ſecret Naughtineſs that was done in our ſecret Retirement; the Imagination of our Hearts

zance of it the very Inſtant it was committed, and in his Book it was written, without Delay; written as with a Pen of Iron, or as with the Point of a Diamond, in ſuch indelible Characters as nothing can blot out, but a ſincere Repentance.

Then will the Hidden Things of Darkneſs be brought to Light, and Actions, which have been buried in Silence, be produced to open Stage before GOD, and Angels, and Men:—then will the Whole of every one's Converſation be laid bare before innumerable Eyes.—Then the Fornicator, and Adulterer, that waited for the Twilight, and ſaid that no Eyes ſhould ſee him, will be put to open Shame, the darkeſt Theft will be detected

ſly Act of over-reaching and defrauding will be looked into and examined. The Hypocrite will ſtand unmaſked and ſtripped of his pretended Piety; no abominable Thing, no wicked Action, though ever ſo cunningly contrived, or cloſely concealed, but will be plucked out to public View. O conſi-

der this all ye that encourage yourſelves in Miſchief from the vain Hopes of Secreſy! O conſider that the Time is coming, the fearful Moment will ſoon be here, when your baſe Ingratitude muſt be expoſed before *all* the Hoſt of Angels; yea, and a whole World of Mortals: then will the HOLY LORD make the Righteouſneſs of his faithful Servants, as clear as the Light of the Noon-day: perhaps they were evil ſpoken of, and caluminated in this Life, but then they ſhall obtain the Praiſe which cometh from GOD, and feel ſuch a Satisfaction enſuing thereupon, as the World cannot give.—Then every *ſecret*, but *hearty* Prayer ſhall be remembered, and commended; every Inſtance of Self-denial; every Injury forgiven; every Act of Charity exerciſed, will be taken Notice of to their Honour. I wiſh to GOD that all who hear me this Day, as well as myſelf, may henceforth labour to be rich in good Works, thoſe faithful and abiding Treaſures which will continue with us, when not only our Gold and Silver ſhall periſh, but even the very Earth ſhall flee away, and the very Heavens ſhall be no more *.

As

* Though it appears that Mr. Hervey was not a *Calviniſt* at the Time of his preaching this Sermon; yet there is nothing in the above Paſſage which can be offenſive to the warmeſt Advocate for the Doctrine of *Juſtification by the imputed Righteouſneſs of CHRIST*; ſince it it not incompatible with that Doctrine to believe, or aſſert, that our Good Works ſhall be owned and applauded, in that Day, when the Iniquity of the Wicked ſhall be divulged. Mr. Hervey guards againſt any Objection which may be made to what he hath here ſaid of *the Merit of our Works*, by making Uſe only of the very expreſs Language of Scripture, without Gloſs

 or

As the Works of our Hands, so also the Words of our Lips will come under Examination; the watchful GOD has overheard whatever we have uttered, and has kept a Book of Remembrance, and will then proclaim it as upon the House-tops. 'Tis strange to see how careless People are concerning their Discourse, as though it were a very trifling Matter, not worthy of *their* Care, or GOD's Notice; but know assuredly, O Man, that thy Demeanor in this Respect will very much influence the Issue of the Judgment; for, *by thy Words*, says the Scripture, *thou shalt be justified, and by thy Words thou shalt be condemned* * !—*What Reward shall be done, or given, unto thee, thou false Tongue?* Why, the Psalmist has foretold, *mighty and sharp Arrows shall be shot into thee, hot burning Coals shall be poured upon thee* †.——The Slanderer, that wounds or blackens his Neighbour's Reputation, though reckoned an entertaining and diverting Companion, will then appear to be a *Fool*;—though the *Swearer* does not much regard the threatenings of the Almighty, but fearfully sets his Mouth against Heaven, and blasphemes the GOD he was made to bless; yet, then, when his naked Soul shall stand before the living GOD, he will perceive his prodigious Mad-

or Comment.—But though the rigid *Calvinist* should peruse this Discourse with Dissatisfaction, yet the *Arminian* will find nothing in it agreeable to his Palate, since here is nothing said of the *justifying Virtue* of Good-Works; only of the *Merit* which they derive from the *Merits of CHRIST*. EDITOR.

* Matt. xii. 37. † Psalm cxx. 3, 4.

neſs and Wickedneſs: He will feel what is meant by that dreadful Denunciation, *The LORD will not hold him Guiltleſs!* And, indeed, 'tis by feeling only, and by ſad Experience, that its full Meaning and bitter Support can be known.

Then we muſt anſwer for every idle Word, and how much more for wrathful, paſſionate, and revengeful ones! how much more, for profane, wanton, filthy Communications!—O well will it then be with them, and happy ſhall they be, whoſe Mouths have been exerciſed in Wiſdom, and their Tongues talking of Judgment; *They ſhall be mine, ſaith the LORD of HOSTS, in the Day when I make up my Jewels, and I will ſpare them as a Man ſpareth his own Son that ſerveth him* *.

This laſt, and great Enquiry, will be extended yet farther; it will be carried to the very *Thoughts of the Heart*; and let no Man confide in his outward Decency and Honeſty; let none applaud themſelves for having eſcaped the Cenſures of human Magiſtrates; many will be found *Murderers*, in that impartial Inquiſition, who never imbrued their Hands in Blood, but cheriſhed an envious Eye, hatched ſpiteful Deſigns, and harboured Malice in their Breaſts.—Many will be found guilty of *Injuſtice*, who, it may be, never tricked, or exacted, in the Way of Trade, but robbed GOD of his Right, with-held the inward, or the outward Worſhip, that was due unto Him.—I fear we ſhall ſee Thouſands convicted of *Adultery*, who never defiled

* Malachi iii. 17.

their

their Neighbour's Bed, but tranſacted the lewd Iniquity in their Hearts.—O tremendous Judgment indeed, ſince it will not paſs over the ſlighteſt Things we have done, the ſofteſt Whiſpers we have uttered, nor even the retired Workings of our Fancy!—Our Affections, too, will be brought to the Touchſtone; the infinitely pure Judge will demand whether we have reſtrained the Fierceneſs of our Diſpoſitions, and kept our Souls as a weaned Child; whether we have mortified our *Covetouſneſs* and *carnal Appetites*; have had our Converſation and Deſire in Heaven; and have ſought the Glory of our Creator above all Things.—Then every one of our Opportunities of Improvement, however Men may ſlight them at preſent, muſt be accounted for. The good Examples that have been ſet us; the holy Exhortations that have been offered us; theſe are all ſo many Talents with which we are entruſted: And then GOD, even the moſt mighty GOD, will call his Servants to a Reckoning, exquiſitely nice and exact; then we muſt anſwer for the Sins of *Omiſſion*, as well as for the Sins of *Commiſſion*; it will then be criminal not to have done Good, ſpiritual, to ourſelves and others, no leſs than to have done Evil.

What, though the Neglect of *Family Worſhip* is not cognizable in an earthly Court;—what though Men are not committed to Gaol, for not inſtructing their Children and Servants in Holineſs, or for trifling away the Sabbath; yet ſure I am, that for all theſe Things GOD will bring thee, O Sinner, into Judgment!—Do you think theſe hard

Sayings; why then, let them stir us up to a more careful Preparation;—let us watch and pray; guard over our Hearts; mortify our evil Tempers; and labour after heavenly Virtues. Let us do this with all Circumspection and Diligence, as it is fitting for those who are hastening and looking for so strict and fiery a Trial.—How rash, and inexcusably wrong, is a State of carnal Security for Creatures that live in daily Expectation of this mighty Scrutiny, and know not but this very Night the Cry may be made, *Behold the Bridegroom cometh*;—for I must yet farther assure you from the Scripture itself, that the Judgment will be so narrow and searching, the Judge so just and impartial, that many who fancied themselves in fair Likelihood for Heaven, will meet with a deplorable Disappointment. Many that *have prophesied and cast out Devils, and did many wonderful Works in CHRIST's Name*, will be disowned by Him *. Yea, St. *Peter* declares, that *even the Righteous will scarcely be saved*; and if the *Righteous will scarcely be saved, where shall the Ungodly and the Sinner appear* †? Where, indeed, if GOD's outstretched Arm is long enough to reach Him; if GOD's infinite Knowledge, piercing enough to detect Him; if GOD ALMIGHTY's Power is strong enough to subdue Him, he shall in no wise go unpunished.—Then will the great Separation be made, the *Chaff* will be severed from the *Wheat*, and the *Sheep* divided from the *Goats*; the one set on the Right-hand to

* Matt. vii. 23. † 1 Ep. iv. 18.

hear

hear the glad Tidings of Acquittance and Abſolution; the other on the Left-hand, to receive the heavy Sentence of *Go ye Curſed!*—a Sentence of infinite and eternal Condemnation.

Then ſhall all Fleſh ſee, and acknowledge, the ſuperior Excellence of the Godly, and the Wiſdom of being truly Religious.—Then will it be well with thee, O righteous Man! and every Tongue ſhall pronounce thee bleſſed, for then thou ſhalt be approved of, and applauded by Him in whoſe Pleaſure is Life; His Lips will be full of Grace, and ſhall ſpeak Peace and Tranſport unto thy Soul. Thine Ears, thine own Ears, ſhall hear that gladdening, raviſhing Commendation, *Well done, good and faithful Servant.* And it ſhall be more honourable to thee than a Crown of Glory, or an Ornament of Gold about thy Neck.—He who ſpeaks, and it is done, who commands, and it ſtands faſt, even *He* ſhall bid thee *enter into the Joy of thy Lord.* And will not this be better to thee than a thouſand Kingdoms enjoyed through the Space of ten thouſand Ages?—Then they who formerly afflicted thee, and made no account of thy Labor, ſhall behold thee, numbered with the Children of GOD; and thy Lot, thy bliſsful and everlaſting Lot, amongſt the Saints.

Brethren, it is my Heart's Deſire, and ſhall be my Prayers to GOD, that this may be the Portion of us all in that terrible Day! Nevertheleſs be not deceived, the inſpired Writers have told it beforehand, *if we allow ourſelves in any known Sin, if we reſt ſatisfied with a Converſation barely ſober and juſt,*

if we love the World and the Things of the World, if we are not born again, renewed, and sanctified by Grace; in a Word, if we have not the Spirit of Christ, neither his holy, humble, heavenly Disposition shed abroad in our Souls, we have no Title to, must expect no Share in his infinite Felicity: If we have not on the Marriage Garment of a new, gracious and divine Nature, we must hear the Thunder of that tremendous Voice, Go ye cursed; and shall be cast down with the Devil and his Angels into Dungeons of insupportable Woe, where will be weeping and wailing, and never-ending gnashing of Teeth.

To conclude: you have heard, my beloved Brethren, what wonderful Circumstances of Horror will usher in the last and dreadful Judgment; the glorious Majesty, and all-penetrating Wisdom, and resistless Power of the supreme Judge; how strictly and impartially he will examine every Jot and Tittle of our Behaviour; together with the everlasting Difference that will be put, between him that serveth GOD and him that serveth Him not.—I shall only beg of you, by the Mercies of GOD, and for your own Soul's Sake, to meditate on these awakening Truths; if you only give them the Hearing, and think no more of them, it cannot be expected that they will prove beneficial to you; but if you consider them, and pray to the Almighty to open the Eyes of your Understanding, and to give them their due Influence upon your Minds, I have good Hope that they will convince you of the Importance of Holiness and Piety; that they will rouse your sluggish Endeavours, and not suffer you to act any

any longer in this momentous Affair with Indifference. They will, then, of themſelves, ſupply the Place of the warmeſt Exhortation, and incline you ſo to live in this Life preſent, as you will wiſh to have lived, when CHRIST, who is our Judge, ſhall appear. Yes, let but theſe Sayings ſink deep into your Hearts, and then be *wicked* if you dare; be weary of well doing if you can.

SERMON II.

On the Nature and Importance of the Sacrament of the LORD's SUPPER.

1 COR. xi. 29.

——*Not discerning the LORD's Body.*

IT is too juſt Matter of Lamentation, and a very ſenſible Grief of Heart, to the Miniſters of CHRIST, to ſee his ſacred Ordinances moſt unworthily neglected. Neglected, alas! not by profeſſed Infidels, or notorious Livers, but by thoſe who call themſelves by his Name, and maintain a creditable Character in the World.—When a Congregation of Worſhippers is met together; when they are all ſolemnly bidden and preſſingly invited to commemorate the Redeemer's Death; when the Table is ſpread and the Elements prepared; the Prieſt ſtands ready to do his Office, and the Holy Angels are tuning their Harps to join in our Hymns; when the Dove-like Spirit is upon the Wing to come down;

down, and the GOD of all Grace and Glory expecting our devout Approach, how fad, and ftrange is it to obferve the greateft Part of the Affembly, ftopping their Ears to the Invitation, and turning their Backs upon the Altar! And, what is ftrangeft of all, to find them wiping their Mouths, and imagining, if not avowing, *that they have done no Harm!* Here, if there ever were Self-deceivers in the World, thefe are the Perfons. At prefent, I can only recommend them to the Divine Compaffion, and pray that their finful Neglect may not be laid to their Charge!

There is another Mifcarriage, no lefs to be lamented, which I fhall humbly endeavor (Oh that I may be fo happy as effectually to remedy!) I mean the Unfruitfulnefs of thofe who do attend this Holy Miniftration. People come to the *LORD's Supper*, and partake, and depart, without becoming better. It has no vifible good Influence upon their Lives. They are not made more fincere, more confcientious, more exemplary in their Walk. Now what can be the Reafon of this ill Succefs? Where lies the Fault? In the *Sacrament*, or in the *Communicants?*—Not in the Sacrament, but in the Communicants. They underftand not the Nature of the Divine Ordinance. They receive not aright, with a proper Senfe and Refentment of Things on their Minds. *They do not*, as my Text expreffes it, *difcern the LORD's Body*. Therefore, for the Edification of thofe that are intended to come to this Holy Communion; that the Ignorant may know; and that the Knowing may be reminded of its Nature, I fhall attempt to fhew,

I. Who it was that appointed the Sacrament.

II. For what Ends He appointed it.

III. The Benefits which ſincere and underſtanding Communicants receive thereby: And how the Conſideration of all theſe Particulars ſhould affect us.

I. In order to diſcern the LORD's Body in the Sacrament, we ſhould know *Who* it was that appointed it.—It was the *LORD JESUS CHRIST*, both GOD and Man. As He was *Man*, He knew by Experience what Need our Nature has of ſenſible Images: He knew what Images would beſt repreſent His dying Love to our Imagination, and, therefore, made choice of the propereſt Tokens and Symbols for this ſacred Purpoſe. In that He was *GOD*, He had a Right to require our Obſervance of whatever He pleaſed to enjoin, otherwiſe His Injunctions would have loſt their binding Force. His Appointments might have been fit and reaſonable, but not univerſally obligatory. It might have been *uſeful and expedient* to ſubmit to them, but not *ſinful* to diſregard them.—But now that *He is GOD over all, bleſſed for ever* *, we know that his Commands muſt not be deſpiſed, but obeyed. Now we are ſure that we have ſinned in neglecting them hitherto, and that we ſhall go on ſinning if we neglect them any longer.

To remember that the Appointer of this great Myſtery is the Infinite GOD, may be advantageous to us in another Reſpect; it will not only

* Rom. ix. 5.

oblige

oblige us to partake of it, but raiſe our Expecta-tions from it. Had it been the Inventions of a mere *Man*, we might have Reaſon to ſuſpect ſome Deficiency in it; that it would not ſufficiently anſwer the Purpoſe for which it was ordained; or that the Benefit would be ſmall and ſcanty, like the Nature and Power of Man. But now, that the Almighty LORD of all Things is the Author of it, how certain may we be of its attaining the deſigned End! What Benefits, what Bleſſings may we not reaſonably look for from it?—Undoubtedly we may look for Benefits great and glorious, infinitely rich and ineſtimably precious, ſuch as are becoming of a GOD to beſtow!

Let us bear in our Minds the Divine Inſtitutor, and comply with the Inſtitution, in humble Obedience to His Authority. Let us *comply*, not becauſe it is cuſtomary for grown People; not becauſe it is creditable; much leſs becauſe the Laws have made it a neceſſary Qualification for ſome Poſts of Dignity and Profit; but becauſe of the Submiſſion we owe to Him that made us; becauſe we are the Creatures of our LORD, and ought to be entirely under His Government. Let us alſo exalt our Expectations, enlarge our Deſires, and hope to receive a Fulneſs of Heavenly Bleſſings; for it is *GOD* who appointed the Feaſt! *GOD* who invites the Gueſts! and *GOD* who will be preſent to bleſs the duly prepared Soul!

II. In order, alſo, *to diſcern the LORD's Body in the Sacrament*, we ſhould know the Ends for which the Bleſſed JESUS appointed it.

Of

Of this He Himſelf has informed us.—*Do this*, ſaid the adorable Redeemer, when He was about to be offered, and the Time of His Departure was at hand; *Do this in Remembrance of Me* *. He knew the perverſe Treachery of our mortal Memories; how apt we are to write Injuries in *Marble*, and Favors in the *Duſt*;—how, more eſpecially, apt we are to forget our Obligations to an inviſible Benefactor; therefore, He ordained theſe ſenſible, viſible, ſtanding Memorials of His Love, His exceeding great and marvellous *Love*, in dying for us. By the frequent and devout Receival of thoſe ſacred Symbols, we are to refreſh in our Memories, and ſhew forth unto others, the Death of our LORD JESUS CHRIST. At this Holy Altar, and in this ſolemn Tranſaction, we are to repreſent, and imprint on our own Minds, His bitter and bloody Paſſion. The *Bread* broken leads us, in a peculiar Manner, to reflect upon His Body, which He gave for the Life of the World:—That Bleſſed Body, which was ploughed up by the Scourges, mangled by the Thorns, pierced by the ſharpened Spear, and bored through by the rugged Nails!—The *Wine* poured out ſeems to point out to our working Thoughts, the emptying of His holy Veins, the precious Blood that guſhed from His gaping Wounds, that trickled down the accurſed Tree, and tinged the Stones of the infamous Hill.

On theſe ſad Scenes of our Maſter's Sufferings ſhould we exerciſe our Thoughts, and fix the Eye of our Faith. Let us contemplate (and *contemplating* we cannot chuſe but *admire)* that tran-

* Luke xxii. 19.

ſcendent

ſcendent Loving-kindneſs, which endured ſuch a Weight of Affliction for our Sake.—Bitter, exquiſitely keen and bitter, were the Pains our Divine Ranſomer underwent, and [illegible]ul, unimaginably dreadful, were the Torments He delivered us from. The original Sin of our Nature, much more the manifold Tranſgreſſions of our Practice, had rendered us Criminals, and juſtly liable to avenging Juſtice: So that we muſt have been overwhelmed with infernal Darkneſs, loaded with eternal Chains, plunged deep in unquenchable Fire, and transfixed with inſupportable Agonies [illegible] this and more than this, yea, more than I am able to expreſs, we muſt [illegible] had not our great Interceſſor ſtood in the Gap, and turned away the Wrath of the Almighty. Sure, if we remember what bitter Things the innocent Sufferer felt, and what inexpreſſible Miſery He delivered us from, we ſhall feel our Hearts glowing with Gratitude, full of Thankfulneſs!

"What!" may we ſay within ourſelves, "Did "*Innocence* itſelf die, that I, who am nothing but "Pollution, might go free?—Did JESUS pur-"chaſe *my* Pardon at ſo dear a Rate as his own "Sweat, and Groans, and Blood?—O Love be-"yond Compare! Had He given one of His own "illuſtrious Angels to become my bleeding Atone-"ment, I ſhould have eſteemed this a prodigious "Obligation. But to give *Himſelf*, his bleſſed "*Self*; to make his Soul, his very Soul, a Sacri-"fice for *my* Sins!—amazing, unutterable Love, "eternally to be admired, and even never to be "admired enough!—Had I the Heart of the Sera-

phim,

" phim, and could I burn with Love like theirs, " even this would be too little for ſuch ſurpaſſing " Kindneſs!—Had I ten thouſand Lives, and ſhould " I lay them all down for His Glory, yet ſtill I " ſhould be an infinite Debtor to His Goodneſs!— " Well then, ſince I have but One Life, I will de- " dicate it wholly to His Service. Aſſiſted by Al- " mighty Grace, I will no longer ſeek my own " Pleaſure, nor do my own Will; but make His " Pleaſure the Principle of my Actions; His Will " my conſtant Rule; and live unto Him who died " for Me!—I charge thee, O my Soul, I charge " thee by the tender Mercies of thy incarnate " GOD, and by all the Agonies of thy SA- " VIOR's Croſs, never, never to forget this " aſtoniſhing Love! Let it be written in thy faith- " ful Memory, as it were with thy ſtreaming Blood. " As thou wouldeſt not be accounted of all Crea- " tures the moſt ungrateful, do not walk up and " down the Earth intent upon numberleſs Trifles, " but unmindful of thy LORD's immenſe Com- " paſſion!—As thou dreadeſt to have thy Name " become a Proverb of everlaſting Reproach, do " not dare to offend, to affront, to crucify afreſh " thy Redeemer by any wicked Courſes!"

Remember alſo your Sins, which were the Cauſe of the Savior's grievous Sufferings and mighty Torments. Think not that the *Jews* alone are chargeable with our dear Redeemer's Death! *They* were our Iniquities that fetched Him from His own Heaven, that clothed Him with a Veil of Clay, and at laſt faſtened Him to the accurſed Tree. Our Sins platted the Crown of Thorns; our Sins ſtruck the

ſharp afflictive Points into His Temples, and plunged the Spear into His Heart. Be aſſured the LORD JESUS had never known Pain, much leſs had He taſted Death, but for our Violations of GOD's Laws. Yet to make Satisfaction for us, and appeaſe His incenſed Father, He felt its keeneſt Edge; ſo that our Sins were the Murtherers of our deareſt LORD: Our Sins were the Traitors that betrayed Him; the Accuſers that cried *Crucify Him*: *theſe* mingled *the Vinegar and Gall*, and prepared all the Inſtruments of Torture.

"Are theſe Things ſo?" may our muſing Thoughts reply:—"Was *my* Unbelief, and *my* Senſuality; *my* Uncleanneſs and Pride; *my* Paſſion, "and Covetouſneſs, and unjuſt Dealing, the Cauſe "of my Savior's Death?—Did *theſe* bring down "the Vengeance upon His guiltleſs Head? And "ſhall I ſtill love theſe deteſted Things? Shall I "ſtill cheriſh and careſs the vile Murtherers of my "dear LORD?—No; in GOD's Name I "will henceforth abandon them for ever! From "this Moment there commences an eternal Quarrel between my Soul and its once-beloved Luſts! "I hope to *deteſt* them, as I ſhould *deteſt* the execrable Villain that had ſtabbed an honoured Parent before my Face! I hope to *abhor* them, as "I ſhould *abhor* the Knife that was red, and reeking with the Heart's Blood of a moſt valuable "Friend!"

With ſuch Meditations on the Agony of our bleſſed Redeemer, on the Torments He has ſaved us from, and thoſe Sins of ours which cauſed His Death, let us approach the LORD's Table; with

our Hearts full of Love to the LORD JESUS, full of Thankfulneſs for the great Deliverance which He has wrought for us, and full of the firmeſt Reſolutions againſt thoſe baſe Iniquities which occaſioned His Cruciſixion.

III. In order to *diſcern the LORD's Body*, we ſhould know the Benefits which ſincere and underſtanding Communicants receive in the Sacrament. And theſe are, *all* that were purchaſed by the precious Sacriſice of the agonizing and bleeding JESUS!

The *Sacrament* is not only a Commemoration of our LORD's Death, but a Communication of the Bleſſings, Privileges, and Advantages obtained by it. Thoſe that receive *worthily*, are, thereby, made Partakers, of all thoſe Bleſſings which GOD, in Conſideration of His Son's Sufferings, has promiſed to fallen Man. When our Savior ſays of the Sacramental Bread, *This is my Body*, he declares as much as, and his Meaning really is, "This Bread, "bruiſed, and ground, and broken, is not only a "Repreſentation of my crucified Body; but it is "alſo a real Means of conveying the healing, "atoning, redeeming Effects of it."

All Bleſſings are indeed the Purchaſe of CHRIST's Death. Of every Thing comfortable, we may ſay, it is the Price of His Blood, without which even our Bleſſings would be curſed.

But the chief Benefits, thoſe which were principally procured by our LORD's Paſſion, and are moſt directly intended to be beſtowed in his Sacra-

ment, without which we could have no Reliſh of temporal good Things, nor any Title to eternal ones—I ſay the chief Benefits are *Pardon* and *Grace:* pardoning Mercy and ſanctifying Grace.—Bleſſings theſe, of invaluable Worth, ſuch as none but the infinite GOD could give; ſuch as no other Conſideration but the Life of the LORD JESUS could procure; ſuch as no Words of mine can ſufficiently ſet forth, and if we do not prize them vaſtly above all other Treaſures, 'tis a ſure Sign of a blinded Underſtanding and a moſt depraved Will.—Think a little what Pardon is; 'tis the foregoing of an infinite Debt, infinitely multiplied! Be aſſured, the inflexible Juſtice of the Almighty would never have cancelled one Tranſgreſſion of the Law, if CHRIST had not died to ſatisfy its Demands. For one ſingle Sin the poor Sinner muſt have ſuffered the Vengeance of eternal Fire. Nay, the very Sin of our firſt Parents, the Depravity of our fallen Nature, would have conſigned us over to everlaſting Burnings. And if one Iniquity, a ſingle Breach of the divine Law, was without Remiſſion;—if a ſingle Breach of the divine Law muſt have received a juſt Recompence of Reward in the Lake of Fire and Brimſtone—O what fearful, what inconceivably ſevere Puniſhment muſt our manifold Sins have ſubjected us to! How ought we to adore, with bended Knees and Hands lifted up to Heaven, and Eyes overflowing with Tears of Gratitude, how ought we to adore, and bleſs the kind Redeemer, who ſaved us from ſuch an exceeding great and eternal Weight of Woe!

If

If then the great King, when he comes in to view the Gueſts, ſhould ſay to us, as he ſaid to his Prophet, *What doſt thou here Elijah* *? we may readily and devoutly reply, " We come not, LORD, " becauſe we are blameleſs; but becauſe we are " guilty, and long to be pardoned! Our Sins have " ſubjected, juſtly ſubjected us, to thy fierceſt " Wrath, and loudly call for Vengeance upon us. " But when thou remembereſt our Offences, re- " member alſo the Lamb of GOD that was ſlain " to take them away: Look down upon theſe ſacred " Symbols of his Death, and be favourable and gra- " cious to us. Both now, and when thou judgeſt " the World in Righteouſneſs, let this Sacrifice be " our Propitiation and Atonement. Let us be " waſhed in this Blood, that we may be clean from " every filthy Stain. Let us be purged in this " Fountain, flowing from thy Son's wounded Side, " that we may be whiter than Snow, and preſented " pure and without Spot before thee.

" As for *us*, having obtained Pardon of our Sins, " we will ſtudy, in humble Dependence on thy " gracious Aid, we will ſtudy to ſubdue them. " When Pleaſure calls us, with her alluring Whiſ- " pers, we will think upon thy dying Groans, moſt " bleſſed JESUS, and this ſhall break the ſoft " Enchantment. When Vain-Glory fires us with " a Love of Praiſe and Diſtinction, we will look " upon thee as thou ſtoodeſt numbered with Tranſ- " greſſors, ſpitted upon, and inſulted by Slaves, and " executed among Thieves; and this ſhall mor-

* 1 Kings xix. 9.

"tify us to the [redacted] World. This Re-
"membrance ſhall pour Contempt upon all human "Glory, and fill us with thy holy, humble-ſuffer-"ing Spirit. When our Table tempts us to Vo-"luptuouſneſs and Exceſs, we will call to mind the "bitter Cup of thy Father's Indignatiou, which "thou drankeſt off, to the very Dregs, for our Sake; "and this ſhall teach us not Temperance only, but "Self-Denial alſo. When lewd Deſires invade "our Breaſts, we will reflect upon the Irons that "entered into thy Soul; the throbbing Pain that "ſhot through all thy Limbs; and may this prove "an effectual Antidote againſt the Working of the "ſubtle Poiſon!—As the Shoulders of our bleſſed "LORD bore the ſhameful Croſs, through the "Streets of Jeruſalem, ſo ſhall our Minds bear the "Memory of it in every Place; and this, O Sin, "ſhall be thy Plague! This, O Iniquity, ſhall be "thy Deſtruction!"

GRACE is the other Benefit procured by the Death of CHRIST, to be conveyed in the Holy Sacrament. And of this, who ſhall declare the Preciouſneſs? 'Tis a Gift of ſurpaſſing Excellency! 'Tis nothing leſs than GOD himſelf! The Holy Ghoſt and his Graces are offered.—Wonder, O Heavens, and be amazed O Earth, at the unſearchable Riches of divine Goodneſs!—The Holy Ghoſt, and his Graces, are freely offered to Sinners that are unworthy to breathe the Air!

Let us conſider how infinitely we ſtand in need of this heavenly Gift. How indigent, helpleſs, and wretched our mortal Nature is without it! What good Thing are we able to do? Or what evil Thing are

are we able to avoid, that GOD or it?—Behold the holiest Man living, and you behold a Creature that, of himself, is nothing but Sin and Misery, Weakness and Uncleanness; who, if he is better than the most abandoned Villain on Earth, is beholden entirely to the blessed Assistance of Divine Grace. 'Tis the vouchsafing of this gracious Aid that maketh Him to differ; and if this heavenly Succour was withdrawn, he would run into all Excess of Riot.

If then our LORD JESUS CHRIST should ask of our Souls when we kneel at his Altar, as he once asked of the blind Man, *What wouldest thou that I should do unto thee* *? we may reverently answer "Lord, that we may receive thy Spirit! This "is the Price of thy Blood, the Promise of thy "Mouth, O let it be the Portion of thy unworthy "Servants! Descend, eternal Saviour, with thy "sanctifying Grace, into our Souls, even as these "Elements go down into our Bodies. Be thou "united to our spiritual, even as this *Bread and* "*Wine* are going to be incorporated with our carnal Man! Be thou a Principle of divine Life to "our better Part, even as this perishable Meat is "the Recruit of our animal Life! Without thy "Illumination we know not, neither can learn, the "Things that belong unto our everlasting Peace. "We shall have Eyes and see not, unless thou dost "open them; Ears and hear not, unless thou dost "unstop them; Hearts and understand not, unless "thou dost enlighten them. Come then, LORD "JESUS, come, we pray thee, and give Strength

* Mark x. 51.

" to run, as well [illegible] that is [illegible]
" before us! Without thy quickening Grace, we
" ſhall have no Power to perform, what thou ſhoweſt
" us to be our Duty. Could the Paralytic, that
" was unable to turn himſelf upon his Bed, could
" he overturn the Mountains by the Roots? No
" more can we, while unaſſiſted by thy heavenly
" Grace, keep thy righteous Laws. Therefore
" with this *Cup of Salvation*, let us drink in Health,
" and ſpiritual Strength, that may repair our Weak-
" neſſes, render our Souls ſtedfaſt in Faith, joyful
" through Hope, and vigorous for our Chriſtian
" Warfare, even as Giants refreſhed with Wine!
" Our Souls long ſore for thy Bleſſing, ſaying, O
" when wilt thou comfort us! O that this Day, in
" this Ordinance, Salvation may come to our Houſe!
" We are athirſt for thyſelf, bleſſed Redeemer, and
" for thy Graces; and here we come to ſee of the
" Travail of our Souls, and be ſatisfied. We hunger
" after thy Righteouſneſs, and approach thy Table,
" that we may be filled! O ſend us not away empty,
" leſt we faint by the Way! Feed us with the Bread
" of Life, that in the Strength of this Food we
" may walk all the Days of our appointed Time,
" until our Change come; that, invigorated by its
" Virtue, we may be ſtrong to labour in the Lord;
" ſtrong to withſtand our ſpiritual Enemies; and
" ſtrong to travel onwards in the Paths of Duty,
" 'till we appear before GOD in the heavenly
" Zion!"

To ſum up all that has been ſaid:

Let

Let us remember that GOD, All-wiſe and All-powerful, appointed the *Sacrament*, and, therefore, let us approach it with godly Fear; with Deſires and Expectations enlarged, not according to our Littleneſs, but according to GOD's excellent Greatneſs. Let us bear in our Minds an humble Senſe of our own Weakneſs and Danger by Sin; and a grateful Senſe of the Saviour's aſtoniſhing Love in ſuffering the Extremities of Poverty, Wretchedneſs, and Pain, to open for us the Gates of Eternal Glory;—as well as of his exceeding Tenderneſs and compaſſionate Condeſcenſion, in giving us ſuch ſtrengthening, comfortable, and refreſhing *Means of Grace* in our Journey thither. Let our Hearts be devoted more to the Love of this divine Saviour, and let our Lives be devoted more to his Praiſe, 'till we are completely ripe for his everlaſting Kingdom in Heaven, where we ſhall ſee his Glory, not darkly by Symbols, but in all the Fullneſs of the Godhead bodily.

SERMON III.

On the Death of a Young Lady*, in April, 1742.

Proverbs xiv. 32.

The Righteous hath Hope in his Death.

THE inſpired Author of this inſtructive Book, uſes a Variety of Arguments to engage us in a Courſe of Religion and Virtue. Many Advantages he enumerates that attend the conſcientious Obſervance of religious Wiſdom;—it ſweetens Life, and ſmooths our Paſſage through this mortal State; for *her Ways are Ways of Pleaſantneſs, and all her Paths are Peace* †. It contributes to the Eſtabliſhment of our Health; and, generally ſpeaking, to the lengthening of our Days;—it will procure us the Eſteem of good Men, and the Approbation of the bleſſed GOD.—In ſhort, it is infinitely more precious than Rubies; and all the

* Miſs *Jane Burnard*, of *Bideford, Devon*.

† Proverbs iii. 17.

Things

Things thou canſt deſire are not to be compared unto it. Happy, therefore, unſpeakably happy, is the Man that findeth this practical Wiſdom, and the Man that getteth this Soul-renewing Underſtanding. But leſt it ſhould be objected, that Religion, with all its Privileges, is no Security from Death; that it diſcharges none, no, not even its moſt faithful Adherents, from this Warfare; that wiſe and religious Men alſo die, as well as the Ignorant and Fooliſh;—" True," ſays the Holy Spirit of Inſpiration, " the godly die, in common with the un-" godly; in this Reſpect one Lot happeneth to them " both. They both make their Bed alike in the " Grave. But there is this moſt material Diffe-" rence between the Circumſtances and Expecta-" tions wherewith they reſpectively quit the world: " The Wicked, at that cloſing Scene, is driven " away from all his Comforts. When he parts " with his Breath, he parts with all his *preſent* Sa-" tisfactions and *future* Hopes; his Entrance upon " Eternity is a final Period to all his tranſient De-" lights, and a ſad Beginning of endleſs Sorrows. " But *the Righteous hath Hope*, joyous and reviving " Hope, *in his Death*;—he departs under the de-" lightful Views of a bliſsful Immortality; he ex-" pects not to be injured, but bettered by his Diſ-" ſolution; he reſigns whatever is mortal, with a " full Aſſurance of ſuffering in no valuable Intereſt, " but of being a great and everlaſting Gainer by " the Surrender. *The Righteous hath Hope in his* " *Death.*"

From the Text thus opened ariſe two very important Points of Enquiry,

I. Who

I. Who we may underſtand by the Righteous.

II. What kind of Hope ſuch an one hath in his Death. Which being ſtated and illuſtrated, I ſhall

III. Make a particular Application ſuitable to the preſent mournful Solemnity.

I the rather choſe to ſpeak upon theſe Words, becauſe they ſeem, in a peculiar Manner, adapted to the valuable deceaſed; inſomuch that I know not how to form a more affectionate Wiſh, than that they may be as laſtingly uſeful to every Hearer, as they are perfectly applicable to her Character and State.

I. We are to enquire, 'who we are to underſtand by the *Righteous*.'

By the *Righteous* are meant, not thoſe who are merely juſt in their Dealing; who content themſelves with being honeſt in their Buſineſs, and inoffenſive in their outward Converſation, but ſuch as are intereſted in a Redeemer's Righteouſneſs by Faith; ſuch as have their Hearts ſanctified by Grace, and, in conſequence of this Renovation, are both diſpoſed, and enabled to exerciſe all the Graces, and all the Duties of Righteouſneſs and true Holineſs. This Deſcription might ſuffice; but becauſe we are prone to deceive ourſelves in this Particular, to imagine ourſelves poſſeſſed of the *Power*, when we have only the *Form* of Godlineſs, permit me to be more diſtinct in explaining the Nature of true Righteouſneſs.—The true *ſcriptural Righteouſneſs* is firſt, a divine and internal Righteouſneſs.

Secondly, A perſevering and increaſing Righteouſneſs. Thirdly, A humble and ſelf-renouncing Righteouſneſs.

Firſt, The true ſcriptural Righteouſneſs is a divine and internal Righteouſneſs. It flows from a divine Principle wrought in the Heart, by the Holy Spirit of GOD; and is nothing leſs than the divine Image, re-inſtamped upon the Soul; not produced by any Fear of Man, any Dread of Shame, any Deſire of Applauſe; it owes its Being to the Grace, the Free-grace of JESUS CHRIST, operating on the Mind, and ſanctifying the inner Man; this makes the Root good, the Tree good, and then the Fruits are good of courſe;—this purges the Spring, cleanſes the Fountain, and then the Streams are neceſſarily pure. By this Means the Soul loves Righteouſneſs; it breathes its native Air, and is in its proper Element; all Inſtances of Righteouſneſs are reliſhing and ſatisfactory; if it falls ſhort in any Point, it grieves and is afflicted, as at the Loſs of ſome real Pleaſure, ſome ſubſtantial Good; the very *Nature* of ſuch a one is renewed, ſo that the Reſtraints and Obligations of the Goſpel are no more irkſome but agreeable; they fall in with the Current of a reformed Inclination. *I delight*, ſays the Apoſtle, *in the Law of GOD* *. Duty is delightful, and Obedience (which is more acceptable to the righteous GOD, than all Whole Burnt-Offerings) is more pleaſing to the righteous Perſon than all their *Marrow* and *Fatneſs*.—He acts, not from mean and ſordid Views; never does any

* Rom. vii. 22.

laudable

laudable Action to be ſeen of Men or praiſed by Mortals, but is as jealous over the inmoſt Motions of his Heart, as he is careful of his moſt open and expoſed Practice. In the cloſeſt Retirement, where no Eye beholds him, he is the ſame watchful, conſcientious, circumſpect Chriſtian, as in the moſt conſpicuous Scenes of public Life; yea, was he confined to a Deſert, or to ſpend all his Days remote from human Obſervation, he would be infinitely ſolicitous to depart from all Iniquity, and extremely fearful of every Appearance of Evil.

Secondly, The true ſcriptural Righteouſneſs is a *perſevering* and *increaſing* Righteouſneſs.

Hypocrites often begin in the *Spirit*, and end in the *Fleſh*; they ſet out briſkly; run well for a Time; but their Zeal ſoon cools, their Reſolutions quickly languiſh, and they are tired of the Race before they have reached the Goal;—whereas the true Servant of GOD, the ſound Believer in JESUS CHRIST, is indefatigable and unwearied in his holy Walk, without any Change, unleſs it be that of a continual Advancement. His Progreſs is like the Morning Sun, whoſe Luſtre grows ſtronger, and more diffuſive, and ſhineth more and more to the perfect Day; not like the *Morning Dew* which glitters upon the Graſs for a little Moment, but is ſoon dried up and diſappears. The truly righteous Man is never weary of well-doing, but the more Holineſs he can attain to in his own Perſon, the more ſerviceable he can be to others, the more exemplary in his Generation, and the more ornamental to the Goſpel of his Saviour, the more he rejoices.—Not contented with low Attainments, his Soul is enlarged,

and

and longs to be filled with all the Fulneſs of GOD. —He never aſks "how much Piety will barely "ſerve to fit him for the Kingdom of Heaven? "How much he may Neglect, and yet be ſafe "from the Wrath to come?"—No; he looks upon Holineſs as the choice Part of the Salvation purchaſed by JESUS CHRIST; he verily believes it to be a main Ingredient of the future Felicity, and, therefore, is preſſing forwards, ſtill preſſing forwards, to greater Attainments,—convinced he can never bear too perfect a Reſemblance of his heavenly Father. With a noble Generoſity he forgets the Things that are *behind*, and with a no leſs noble Kind of Covetouſneſs, he reaches out inceſſantly unto the Things that are *before*; and the nearer he comes to Eternity, the more ardent are his Longings after complete Sanctity; his Deſires move quicker, the nearer they arrive to their Centre. His ſpiritual Appetites widen as they flow, and was he to live a thouſand Years, twice told, he would have ſome new, ſome more exalted Degrees of Faith, and Love, and Purity, to aſpire after. Such a One cannot be imagined to be partial in his holy Performances; he will not practiſe ſome gainful or honorable Duties, and omit others that may be diſcrediting with a wicked World, or a little contrary to his temporal Intereſt: No; he is uniformly religious, and labours to ſtand perfect and complete in all the Will of GOD: Every freſh Virtue will not only be a Jewel in his future Crown, but be alſo a freſh Acceſſion to his preſent Satisfaction and Joy.

Thirdly,

Thirdly, The true ſcriptural Righteouſneſs is an humble, ſelf-renouncing Righteouſneſs.

The ſincerely righteous Man is ſelf-abaſed, not ſelf-opinionated; he never forgets the Corruption of his Nature; ſtill keeps an attentive Eye upon the *Rock from whence he was hewn, and the Hole of the Pit from whence he was digged* *.

Far from the oſtentatious Spirit of the *Phariſee*, he never deſpiſes others, though of ſeemingly leſs Attainments; nothing is aſcribed to his own Strength or ſuperior Worth; he acknowledges himſelf a Debtor to GOD ALMIGHTY's free Goodneſs; he writes at the Foot of all his Endowments, "*What haſt thou, that thou haſt not received?*" If he is better than the Men of *Sodom*, or the Inhabitants of *Gomorrah*, 'tis Divine Grace alone that hath made him to differ. His Nature was as unclean as the Adulterer's, as barbarous as the Murderer's; GOD has *all the Glory* of his moral Excellencies, while he hath all the *Comfort*. Neither does he reſt his Hope of Salvation on any Deeds of his own; he ſees the Deficiency of them, knows them to be very imperfect, and dares not appear before the bright and burning Eye of GOD with *ſuch Hay, and Straw, and Stubble*. When he thinks of being juſtified, he overlooks his own Obedience, and attends to the Obedience of JESUS CHRIST. He diſclaims whatever himſelf has done; owns it to be ſpotted and polluted; places no Dependence on it; but relies *entirely* on the meritorious and perfect Righteouſneſs of his Divine Redeemer:

* Iſa. li. 1.

this he trufts to be interefted in by a lively Faith; and in this he makes his Boaft;—this is his Portion and Inheritance, his Joy and Crown of rejoicing. Poor in himfelf, he is rich in CHRIST; ruined in himfelf, he is recovered in CHRIST; nothing in himfelf, in CHRIST he is *all*;—all that he can want or wifh to make him moft bleffed eternally. This is that Righteoufnefs which exceeds the Righteoufnefs of the Scribes and Pharifees;—which is the only Dignity and Happinefs of our fallen Nature,—which alone can prove us living Members of the bleffed JESUS, and prepare us for thofe pure and fublime Delights which the Savior has merited by his Blood, and beftows on his Saints, even a *Divine* and Internal Righteoufnefs;—a Perfevering and Increafing Righteoufnefs;—an Humble and Self-renouncing Righteoufnefs.

Here let us paufe awhile, and fearch our Hearts;—let us take this Evangelical Rule, and try our Ways. Why fhould we deceive ourfelves?—*Without this Holinefs no Man fhall fee the LORD**. In vain do we pray;—in vain attend the Ordinances of the Church;—all thefe Performances will profit us nothing, unlefs they amend our Lives, and conform us to this Pattern. All the Means of Grace are infignificant;—all our Acts of outward Worfhip an empty Ceremony, if they do not convey and transfufe into us this excellent Spirit. O Righteous JESUS, renew us after thy Likenefs! O Sun of Righteoufnefs, arife in our inner Parts, and fit us for thofe Heavens wherein dwelleth *Righteoufnefs!* Fit

* Heb. xii. 14.

us to join with thoſe Spirits and Souls of the Righteous who reſt from their Labors, and enter into the Joy of their LORD!

Having ſettled the Nature of the Scriptural Righteouſneſs, let us now proceed to enquire

II. What Kind of *Hope* ſuch Perſons have in their *Death.*

(1.) They have *Hope* with Regard to their Bodies.

(2.) They have *Hope* with Regard to their Souls.

(3.) They have *Hope* with Regard to their Offspring.

Firſt, The Righteous hath Hope with Regard to his Body.—It is, indeed, committed to the Duſt, and muſt ſoon be blended with it;—but GOD hath given Commandment concerning the Bones of His Elect. Though conſumed, they are not loſt. The Belly of the Earth and the Boſom of the Ocean are accountable for their Charge. There is a Day coming when theſe Repoſitories muſt reſign their Truſt, and give up the precious Relics. Ere long, a ſovereign Voice ſhall be heard from Heaven; it ſhall proclaim aloud to the Nations under Ground, *Awake, and ſing, ye that dwell in Duſt* *. Then ſhall the Righteous receive their Bodies again, and with infinite Advantage. In the mean Time the Grave will be a Place of undiſturbed Repoſe;—no Diſeaſes follow them to thoſe peaceful Chambers;—the Head aches no more;—

* Iſa. xxvii. 19.

the Eye languiſhes no more;—the Fleſh is no longer racked by acute, or worn away by waſting Diſtempers, but ſleeps ſweet in gentle Slumbers. *There* all Calamities *ceaſe from troubling*; *there the Weary be at Reſt* *.

Death, to the Godly, is a final Releaſe from Pain, and an everlaſting Diſcharge from Sorrows. Nor is the Grave a Place of Repoſe only, but of Refinement alſo, to the Remains of the Righteous. As Gold comes forth from the Furnace purified and brightened, ſo will they ariſe from their duſty Manſions improved and ennobled. Whatever is mortal; whatever is diſordered; whatever is weak and corruptible, they will leave behind them in thoſe ſilent Abodes;—there they ſhall ſhake off the Grave-cloaths of Mortality, and drop the Shackles of Corruption; and ſpring from their Confinement incorruptible and immortal! They lie down in Diſhonor and Deformity, but will ariſe in refulgent Beauty;—they lie down in pitiable Weakneſs, but will ariſe active and vigorous as the Light, to ſhine for ever and ever, without any Eclipſe, in the Kingdom of their Father.—What mean ye then to weep and to break your Hearts when following the breathleſs Corpſes of your deſirable Relations?—To behold them carried out pale and lifeleſs to their long Home, is, indeed, to us a doleful Spectacle, but to them an advantageous Change! They go to the Grave as ripe Corn into the Garner, or as the diſtreſt Mariner into a quiet Harbour. They retire to the Tomb as the Bride to her Withdrawing-

* Job iii. 17.

Room,

Room, only to put on their beautiful Apparel, and return with tenfold Luſtre. O the Happineſs, the unſpeakable Happineſs of the Juſt!—All Things conſpire to promote their Felicity, *and work together for their good* *. Death, even Death, to them is *Gain*, and the Grave a Haven of Tranquillity. CHRIST JESUS, in whom they believe, converts that gloomy Paſſage into a ſhort Avenue to their delightful and everlaſting Home!

Secondly, The Righteous hath Hope with Regard to his Soul.

Inviſible Guards wait around the dying Beds of the Righteous, and receive the Soul in the Inſtant of Diſſolution: So that it is not left to wander up and down, an Outcaſt from GOD, or an Exile from Heaven; much leſs is it given up an helpleſs Prey to revengeful and tormenting Spirits;—on the contrary, it is put under the Protection of kind and compaſſionate Angels. Theſe miniſtring Spirits attended the Faithful in their earthly Pilgrimage; they often upheld their falling Feet, and watched over them for good; they *rejoiced* at their Converſion, and ſcreened them from many Dangers while they abode in Tabernacles of Clay; and now they are releaſed from the Burden of the Fleſh, will gladly be their Convoy to the celeſtial Paradiſe.—Under this auſpicious Guidance, how ſweetly may they wing their Way into the Regions of Bliſs! into the immediate Preſence of a gracious GOD! There, perhaps, wrapt in holy Extacy, they lie

* Rom. ix. 28.

proſtrate before the eternal Throne, adoring the Incomprehenſible Trinity, while we are bewailing their Departure from the Valley of Tears, and crying, *Alas, my Brother!* or *alas, my Siſter!* There, perhaps, enliſted among the noble Army of Martyrs, are adopted into the goodly Fellowſhip of the Prophets;—they follow the exalted Lamb whereſoever He goeth, while we are attending their mortal Relics, and with ſtreaming Eyes conſigning them over to Silence and Corruption! There, diſencumbered from every Clog, they love the LORD their GOD with all their Hearts, and with all their Strength; they praiſe Him with a never-drooping Vigour and overflowing Gratitude; they are diving into the myſterious Secrets of Providence; they are making new Diſcoveries of the inconceivable Perfections of the Godhead, and, to their unſpeakable Happineſs, are transformed more and more into the Divine Image.—Remembering this, let us moderate our Sorrows, and weep as though we wept not; let us mingle Joy with our Grief, and blend the bright Beams of Hope with the dark Shades of Mourning;—*for the Souls of the Righteous are in the Hands of the LORD, and there ſhall no Torment touch them* *.—They are far from us, it is true, but farther from Miſery;—gone far, indeed, from their once-loved Habitation, but removed farther from the Temptation of a wicked World. They have left our Company below, but are admitted into infinitely better Company above; even *into the general Aſſembly of the Firſt-born, and the*

* Wiſd. iii. 1.

innu-

innumerable Society of juſt Men made perfect * ;—they are taken away from the *Evil to come* ;—they *enter into the Heavenly Zion with* complete and *everlaſting Joy upon their Heads* †.

Thirdly, The Righteous hath Hope in his Death with regard to his ſurviving Offspring.

The Juſt, with the Scripture, *walketh in his Integrity* ; *his Children are bleſſed after him* ‡.—GOD from Mount *Sinai* promiſeth to ſhew *Mercy unto Thouſands of them that love Him* § ; and exactly conformable to this Divine *Declaration* we find the Divine *Diſpenſation*. He was gracious a long, long Time, to rebellious and backſliding *Iſrael*, in Conſideration of faithful *Abraham*.—He was merciful to *David*'s Succeſſors, though degenerate and unworthy, for the Virtues of their great Predeceſſor.—Becauſe *Ahab* was very zealous for the LORD of Hoſts, therefore GOD ſhewed Kindneſs to his Poſterity, and continued them in the Poſſeſſion of the Kingdom to the fourth Generation.—See hence what a Happineſs it is to be ſprung from pious Progenitors ! See, Parents, what a Treaſure you may lay up in Store for your riſing Offspring ! not, indeed, through any Merit in your own Holineſs ; not from any ſuch Thing as Works of *Supererogation* ; but through the free and overflowing Indulgence of Heaven you may entail upon your Progeny the Favour of GOD : You may tranſmit to them that Loving-kindneſs of the Almighty, which is

* Heb. xii. 23. † Iſa. xxxv. 10. ‡ Prov. xx. 7. § Exod. xx. 6.

not only preferable to the moſt ample Heritage, but is better than Life itſelf.—Beſides, how often have devout Parents wreſtled with a bountiful GOD for a Bleſſing upon their tender Babes! How often have they ſurrendered them to their Heavenly Father, and often implored Him *never to leave nor forſake them!*—And are theſe Interceſſions, think you, vaniſhed into empty Air? Are theſe ſtrong Cries become as ſounding Braſs, or as tinkling Cymbals?—No; they have pierced the Clouds, and will not return till a Bleſſing be ſent.—They have entered the Ears of the LORD of *Sabaoth*;—they are regiſtered above, and had in Remembrance before the LORD;—they are ſtill upon the File in the Accounts of Heaven, and may deſcend in many a choice Mercy upon their Childrens' Children.—So that there is *Hope*, cheering and abundant *Hope*, for the Deſcendents of the Righteous. They, of all others, ſtand faireſt for favorable and gracious Diſpenſations: Only let them walk worthy of their excellent Anceſtors; let them receive the Virtues, and walk in the obedient Faith of their pious Progenitors, and doubtleſs they will be moſt diſtinguiſhingly beloved for their Father's Sake.

Oh! what ineffable Satisfaction muſt this yield the devout Parents in a dying Hour, when Death raviſhes from the dear Innocents the Father that begat them, and the Mother that bare them! "I "leave them," ſays the expiring Parent, "it is "true, but GOD has bound Himſelf by a moſt "inviolable Promiſe to take Care of them; ex- "poſed they are on the Waves of a perilous and "naughty World, but PROVIDENCE, Eter-

"nal

"nal and Almighty PROVIDENCE, has un-
"dertook to pilot and preserve them: Therefore,
"with comfortable Expectations, I bid them my
"last Adieu; pleading the faithful and true Pro-
"mise, and saying, as the expiring Patriarch, I
"die, my dear Children, but GOD will be with
"you; when I am gathered to my Fathers, and
"numbered with the Congregation of the Dead,
"you, my dear little Ones, shall live beneath the
"Defence of the Most High, and abide under the
"Shadow of the Almighty!"

Thus have we shewn what Kind of *Hope* the Righteous hath in his Death, viz.

Hope for his dissolving Body.

Hope for his departing Soul.

Hope for his surviving Offspring.

A sure and certain *Hope*, founded upon *Free Grace*, and the Promises of HIM who cannot lie; purchased by the Merits of CHRIST, who is the beloved Son; sealed by the Witness of the sanctifying SPIRIT on his Heart, and attested by the Evidence of undissembled Holiness in his Life.—— Here let me entreat you to meditate a little on the matchless and inestimable Preciousness of the Christian Religion. What a Source of the richest Blessings! What a Fund of the noblest Satisfactions has GOD ALMIGHTY opened in establishing it! Let all our Bones cry out, "O! the incomparable "Work of this Divine Revelation!"—Let all that is within us praise and magnify the GOD OF HOSTS for JESUS CHRIST, and His Everlasting Gospel!

The *Heathens* had a dark and dismal Prospect when they looked forwards into Futurity. The *Jews* had but a very dim and obscure Glimmering of good Things to come. But the *Christian* has a Life of Glory and an Immortality brought to Light by the Gospel; it fully assures him of the Resurrection of his Body, and its Restoration, with infinite Advantage, to an endless State of blissful Being. It inspires the dislodging Soul with the most delightful Hopes, marks out a Way for the Passage into the Realms of Light, and leaves the everlasting Doors, opened by Redeeming Blood, for its final Reception.—It farther makes Provision for the surviving Relatives of its faithful Professors. It leaves them and their Concerns in the best, and ablest, and kindest Hands. It engages an all-sufficient Providence to be their Trustee; His unerring Wisdom to be their Guide; and His uncontrolable Power to be their Guard. Sure then it is our highest Interest to be under the Influence of this excellent Religion. Receive it, O my Soul, into all thy inmost Powers! Let it fashion thy Temper, and order thy Conversation. Cheerfully resign thyself to all its Obligations, and humbly expect thy Share in its precious Privileges! Value it as the Pearl of great Price! Cultivate it as the Seed of present Comfort and future Joy; as the only Thing that can yield true Tranquillity *now*, and bring thee solid Peace at the last!

Let me now conclude with a Word of particular Application suitable to this mournful Solemnity!

1. To

1. To the Wicked. 2. To young Perſons. 3. To the Mourners.

1. *To the Wicked.*—You have heard the ſweet *Hope* that attends the Righteous when they go hence, and be no more ſeen! What cheering Beams gild even that darkeſt Scene of expiring Life, yea, gladden the very Horrors of the Shadows of Death!——You, perhaps, may boldly promiſe yourſelves the ſame Conſolation. Many, even of the moſt ungodly, flatter themſelves with Mercy at the laſt. They lull themſelves aſleep in carnal Security, and moſt unwarrantably preſume upon the Graciouſneſs of GOD!—But remember that the *Hope of the Hypocrite ſhall periſh* *. This is the Hope that will certainly make aſhamed, and terminate in eternal Diſappointment. GOD has declared in the Words preceding my Text, that the *Wicked ſhall be driven away in his Wickedneſs*; i. e. he ſhall be *driven away* from all that is delightful and pleaſing below. The *Snares of Death ſhall compaſs him round about, and the Pains of Hell get hold upon him.* Pangs and Agonies ſhall arreſt him, and diſpoſſeſs him from his earthly Tabernacle. Let him cling ever ſo cloſe to his carnal Satisfactions, theſe Meſſengers of Mortality will rend him from their Embrace. And ſhall he find Reſt when he quits the Body?—No; that laſt Refuge of the Miſerable ſhall be no Releaſe to the Ungodly:—He may lay down all his *Comforts*, but cannot loſe his *Sorrows*, when he deſcends into the Pit to ſee Deſtruction.—For when the Soul is eſcaped from

* Job xviii. 13.

the

the fierce Conflicts of diſſolving Nature, it muſt be hurried away to a more dreadful Miſery; like the Wretch, mentioned by the Prophet, who fled from a Lion, and a Bear met him;—it will be driven from the Tribunal of a righteous GOD, and diſmiſſed to its own Place, to be reſerved in Chains of Darkneſs unto the Judgment of the great Day. Even the *Reſurrection* will be no Deliverance to ſuch miſerable Creatures, but like opening the Priſon Doors, and removing the Malefactor from the Dungeon to the Place of Execution.—Whatever, therefore, the Expectations of the Wicked are, the Event will be irretrievable Ruin. You will find the Door of Mercy ſhut. You will hear thoſe moſt terrible Words, of moſt juſt Vengeance, *Depart from me, ye that work Iniquity.* You will be driven from CHRIST's bliſsful Preſence;—driven from the Manſions of Glory;—driven from the Society of Saints, never to behold them, or their Joy, but at an unapproachable Diſtance. And who can conceive the Extremity of this Wretchedneſs?—Oh that every careleſs Perſon in this Aſſembly would bethink himſelf!—That he would retire to his Cloſet, aud commune with his own Heart, and piouſly conſider what it is to lie panting for Life, groaning with Anguiſh, and bathed in Sweat on the dying Bed;—and all this without any well-grounded Hope in the living GOD, without any Glimpſe of Happineſs in the opening Eternity! Preſs home this Conſideration on your Hearts; let it bring you to your bended Knees; beſeech the Father of Mercies to turn you from your evil Ways, that Iniquity may not be your future Terror and endleſs Deſtruction. Cry mightily

mightily to Heaven! Give the GOD of all Goodneſs no Reſt, till He make you a clean Heart, and renew a right Spirit within you!

A true Reformation, and a conſcientious, praying, watchful Courſe ſhall be a Token to you for good; and a comfortable Pledge that your *Fleſh ſhall reſt in Hope* *.—But if you perſiſt in Ungodlineſs; if you reſtrain Prayer from before the Almighty, and abuſe the Means of Grace;—if ſuch be your Reſolutions, I muſt leave you with this Lamentation, "O wretched Men that ye are; good "had it been for you, if you had never been born!"

(2.) To young Perſons.

If ever I may hope for your teachable attention, ſure it muſt be on this affecting Occaſion: this alarming Blow has a Voice—a Voice addreſſed to All, but to *you* in particular; you have lately paid your laſt Reſpects to the Remains of a moſt excellent Companion. You have ſeen blooming Youth laid in the Duſt; and even eminent Piety incapable of exempting from Death. You have ſeen the Frailty of your Condition inſcribed on the Coffin, and writ in the Aſhes, of the Young and Sprightly;—and if this does not awaken you to Seriouſneſs; if this awful Providence does not beget in you pious Breathings and godly Reſolutions, you have Reaſon to be apprehenſive of an hardened Conſcience.

O come hither, ye Gay and Young, come to the Brink of this Grave, and learn to be wiſe unto

* Pſal. xvi. 9.

Salvation!

Salvation!—Let the Irreligious and Profligate look down into this Tomb, and tremble, and fear, if GOD ſpared not ſo amiable and ſincere a Chriſtian, how ſhal' He ſpare you?—If One who was a Pattern to her Equals, and a Bleſſing to the Neighbourhood, is taken away, how can thoſe expect to remain long who corrupt others, and are the Peſts of Society?—Seeing ſo flouriſhing and fruitful a Plant is cut down, beware, ye that are Cumberers of the Ground, beware leſt He take you and pluck you out of the Land of the Living!

Let the *Serious* and *Well-diſpoſed* be quickened and animated by this Call! Let them be more ſolicitous to *trim their Lamps*, and prepare for their Change! Adopt her Virtues, ſince you are deprived of her Perſon, and more cloſely follow her as ſhe followed CHRIST!—Religion can but badly ſpare ſuch uſeful and promiſing young Perſons;—O that others may come in and ſupply her Place! May her Removal hence be a Means of ſpeeding *our* Progreſs to the heavenly World! May her expiring Breath breathe Vigour into all *our* pious Endeavours! and ſeeing her cold and motionleſs, let us learn to work while our Day laſts, and *give all Diligence to make our Calling and Election ſure**!—Thus may the *Irreligious* ſtand in Awe, and ſin not! May the *Serious* gird up their Loins, and be quickened! And may all be engaged to tread in her Steps! GOD gave her His early Grace. The Firſt-fruits of her Years were devoted to Piety; ſhe ſerved the LORD from her youth. O that every

* 2 Pet. i. 10.

young

young Hearer would *go and do likewiſe!* This would render CHRIST's Yoke *eaſy*, and his Burden *light*. By this Means Holineſs would be more eaſily attainable at firſt; and at length be perfectly pleaſant. And Oh what bitter Remorſe and heart-provoking Anguiſh would ſuch a timely Circumſpection prevent! How rich might you grow in Grace, and how eminent in holy Knowledge, by waiting at Wiſdom's Gates from your early Years! —Then ſtand not all the Prime of your Days idle; ſquander not away the Spring of your Age in Giddineſs and Vanity; but, with your late exemplary Companion, ſit at CHRIST's Feet, and learn heavenly Underſtanding from *His* Word. Devote yourſelves immediately to *His* Service, who, in the Vigour of His Strength, *endured the Croſs* and *deſpiſed the Shame* for you and your eternal Happineſs. You muſt never pretend that true Religion is an impracticable Thing, or that vital Holineſs is an uncomfortable State. In *her* you ſaw Chriſtianity *exerciſed*, and Cheerfulneſs enjoyed.—How conſcientiouſly were *her* Sabbaths ſanctified, and how induſtriouſly improved!—How aſſiduous in her private Exerciſes, and conſtant at our public Worſhip!—How warm and fervent in her Devotions on theſe Occaſions!—Eſpecially at GOD's Table, what Expreſſions of holy Ardour have I obſerved in her Deportment!—Far from the liſtleſs Formality which clogs and benumbs the Prayers of too many;—enkindled at the Repreſentations of a dying Savior, ſhe ſeemed all Life and Zeal, like one deeply impreſſed with the Riches of that Divine Love which ſhe commemorated, and duly affected with

the invaluable Privileges of that Covenant which ſhe ſealed. And her Faithfulneſs in theſe Engagements was evidenced by her exemplary Life; by a Tenderneſs of Conſcience and Fearfulneſs of offending; by her love of godly Company, and edifying Diſcourſe; by a continual Conviction of her own Unprofitableneſs, and ardent Longings after greater Proficiency; in a Word, by that univerſal and unblameable Converſation which rendered her an Ornament to the Goſpel of GOD her Savior, and hath made her meet for the heavenly *Inheritance of the Saints in Light.*

Thirdly, And what ſhall I now ſay to the mournful Relations?

Oh! that I had as much, and as comfortable to ſay on every ſuch melancholy Occaſion!—I am ſenſible your Affliction is exceeding ſore. A dreadful Breach has been made in your Family, and upon your Joys. GOD has taken away the Deſire of your Eyes, and the Staff of your Age, with a Stroke. —You acted becomingly to watch and pray, and demonſtrate the moſt tender Solicitude while Life continued; but GOD, even the moſt mighty GOD, has now given an irreverſible Deciſion to the great Affair. If the tendereſt Care on your Part, or the moſt united Interceſſions of others, could have obtained a longer Reprieve, your Daughter had not died:—but GOD, only Wiſe, had determined her Departure; his ſovereign and adorable Will has taken Place, and what have you farther to do, but to bow the Head and humbly to ſubmit? What but to ariſe and be comforted? And truly you have abundant Reaſon for Conſolation, for

bleſſed are the Dead that die in the LORD *.—*The Day of Death is better*, to the prepared Chriſtian, *than the Day of Birth* †. When *David* wept ſo bitterly for *Abſalom*, he ſorrowed moſt of all from the Apprehenſions of his endleſs Perdition;—the unhappy Youth died in an Act of Outrage and Diſloyalty againſt the beſt of Fathers and beſt of Sovereigns, and this made the affectionate Parent's Grief ſo paſſionate and inconſolable. But bleſſed be divine Goodneſs, the Caſe is quite the Reverſe with you. GOD had diſtinguiſhed the amiable deceaſed with his Favors above her Fellows. He had attached her betimes to his Service, and has admitted her early into his Kingdom. She was ripe for Glory, and Death has put in the Sickle and gathered her to her GOD. She had *finiſhed her Courſe*, and why ſhould we repine that ſhe is gone to receive the *Prize*?—She had *fought the good Fight*, and why ſhould we regret that ſhe is now wearing the *Crown*?—I know your Sorrows are aggravated by, what is uſually called, the Untimelineſs of her Fate.—You think it hard that Death ſhould begin at the wrong End of the Regiſter, and bring his Summons to the Youngeſt, while the Grey-headed and Decrepid are paſt by. It wounds you to ſee ſo fair a Flower withering, even while it is opening. But remember the Remark of the wiſe Son of *Sirach*, it is extrémely delicate and juſt; let it be as healing Balm to aſſuage the Anguiſh of your Spirits. May it prove as powerful to relieve your aching Thoughts, as it is truly de-

* Rev. xiv. 13. † Eccleſ. vii. 1.

fcriptive of the Perfon, and pertinent to the Cafe, we lament; *Honourable Age*, fays he, *is not that which ftandeth in Length of Time, nor that which is meafured by Number of Years; but Wifdom is the Grey Hair unto Men, and an unfpotted Life is Old Age.* She *being made perfect in a fhort Time, fulfilled a long Time, for* her *Soul pleafed the LORD, therefore, hafted He to take* her *away from among the Wicked* *.—Let fuch Confiderations moderate your Sorrows; and may the Father of everlafting Confolations fupport your Spirits! May He fanctify the afflictive Difpenfation! You have a frefh Motive to be weaned from the World, and to *fet your Affections on Things above.* May the Affliction anfwer this bleffed End! Then fhall the LORD GOD give you in His Houfe, and within His Walls, a Place and a Name better than of Sons and Daughters, He will give you an everlafting Name that fhall not be cut off!

* Wifd. iv. 8, 9, 13, 14.

THE END.

The Ministry of Reconciliation: Representing the benign Tendency of the Gospel; and that it is the friendly Office of Ministers, as the Embassadors of Christ, to press Men with all imaginable Tenderness, Humility, and Earnestness, to accept the Treaty of Reconciliation as establisbed in *Him, and urged* by *Him, while on Earth:*

A

S E R M O N

Preached at the Parish Church of

ALL-SAINTS, IN NORTHAMPTON.

By JAMES HERVEY, A.M.

Late Rector of *Weston Favell*, in *Northamptonshire*.

We are Embassadors for Christ, as though God did beseech you *by* us: *We pray you in Christ's Stead be ye reconciled unto God.* 2 Cor. v. 20.

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ADVERTISEMENT.

AS this is a posthumous Piece, it may be necessary to observe for the Satisfaction of the Publick, that Mr. Hervey *was many Years ago solicited to print this Sermon by several who heard it; but as He was a Man of great Modesty, and had not* then *appeared as an Author, He could not at* that *Time be prevailed on by any Solicitations to comply with their Request. — However, at a particular Friend's Desire he transcribed it from his Short-Hand Copy, and gave it to him.—Some Years afterwards this Friend desired Mr.* Hervey *to revise it with a View of its being published; which (in Conjunction with a very eminent Divine) He accordingly did, and then returned the Copy to his Friend; telling him that as the* Meditations on the Tombs, *&c. had been so well received, He had* now *no Objection against publishing it with some other Sermons; and that He might one Day or another require it of him again for that Purpose.—This Sermon is printed from that very Copy; and Mr.* Hervey *himself would probably have added it to the Volume, which contains his four Sermons, had He happened to recollect that it was in Possession of a Friend, who would willingly have relinquished it to its Author for Publication.*

2 COR. v. 18.

All things are of GOD, who hath reconciled us to himſelf by JESUS CHRIST, and hath given to us the Miniſtry of Reconciliation.

THE Love of God, that ſupremely glorious and ſupremely gracious Being, is of all other Tempers, the moſt delightful and divine. A ſacred Flower, which in its early Bud is Happineſs, and in its full Bloom is Heaven.—To plant this noble Principle in the Breaſt, to cultivate its Growth, and bring it to Maturity, is the grand End of all Religion, and the genuine Fruit of Faith unfeigned.—Angels are happy, becauſe the Love of GOD, triumphs eternally, and without a Rival, in their exalted Affections *. True Believers are happy, becauſe the Love of GOD in a prevailing Degree, is ſhed abroad in their Hearts. The Goſpel is a Diſpenſation of Happineſs, becauſe it diſcovers the ſuper-abundant Loving-kindneſs of GOD to Man, and urges the moſt engaging Motives for our ardent Love to his Almighty Majeſty.

* To be *good* is to be happy:—Angels are happier than Men, becauſe they are better.

Guilt is the Source of Sorrow; 'Tis the Fiend,
Th' *avenging* Fiend, who follows us behind
With Whips and Stings; The *Bleſt* know none of *This*,
But reſt in everlaſting Peace of Mind. ROWE.

The Gospel represents the great GOD, not only as bestowing upon his Creatures, all the Good they enjoy; but as effecting their Reconciliation to his own adorable Self. Effecting this most desirable of all Blessings, not barely by vouchsafing a Pardon, but a Pardon procured by the Death of his Son: and, by this enriching Circumstance, infinitely enhanced; arrayed in all the Charms, that Heaven itself could give.—To render the Purposes of his Love more effectual and extensive, he has instituted an Order of Men to publish these glad Tidings; and to invite, yea to beseech the World, to partake of the exceeding Riches of his Grace.—All which the Apostle has expressed in my Text, with his usual Energy and Conciseness; "All Things are "of GOD, who hath reconciled us to himself by "*JESUS CHRIST*, and hath given to us the "Ministry of Reconciliation."

From which Words, permit me with all that Simplicity, which becomes a Minister of the humble JESUS,

I. To enlarge a little upon that glorious and amiable Representation of the blessed GOD, discoverable even by the Light of Nature, *All Things are of Him.*

II. To remind you, how much more illustriously the delightful Attributes of the DEITY are displayed in the Accomplishment of our Redemption; in that *He hath reconciled Us to Himself by JESUS CHRIST.*

III. To observe the benign Import, and beneficial Tendency of the Gospel Ministry, expressed in that remarkable Clause, *He hath given to Us the Ministry of Reconciliation.*

First,

First, Then let me enlarge a little upon that glorious and amiable Representation of the blessed GOD, discoverable even by the Light of Nature, *All Things are of Him.*—Heaven, and the Heaven of Heavens are his, with all their Hosts. Thrones and Dominions, Principalities and Powers, all the happy Beings, that sit at the Fountain-Head of Felicity, were produced by his Power, and are supplied with Blessings from his Hand, are filled with Joy from his Countenance.—If we trace the various Emanations of Comfort and Advantage, that refresh our lower World, we shall find Reason to acknowledge with the *Psalmist*, " All our fresh Springs are in GOD." The Day is thine, says the same sacred Writer, and the Night is thine; Thou hast prepared the Light and the Sun. The magnificent Luminaries in the Sky, are Lamps of the LORD; hung up on high, to dispense the chearing Gift of Light amidst all the Families of Nature. The Interchanges of Night and Day, with the Vicissitudes of revolving Seasons, are his Ministers; all sent on Errands of Kindness, and bringing the most valuable Presents in their Hands. The innumerable Variety of living Creatures, and of nutrimental Vegetables, are the Portion, not which our own Industry has procured, but which our heavenly Father's Bounty has settled upon us.

Every great Endowment, bestowed on the Children of Men; every noble Atchievement, accomplished by renowned Personages; these derive their Original from the uncreated Fountain of Perfection and of Power.—If *Solomon* is possessed of enlarged Wisdom, and kingly Qualities; he expresly acknowledges, It is from the LORD, superintending human Affairs, that

ſuch Kings are advanced to reign; and by the LORD enlightening their Minds, that ſuch Princes decree Juſtice. If, at one Period, *Nebuchadnezzar* purſues his Conqueſt with irreſiſtible Impetuoſity, it is to ſcourge the offending People of the LORD; and baniſh Idolatry from their Worſhip, as the driving Wind ſwept the Chaff from their Floors. If, at another Juncture, *Cyrus* is equally victorious, and "comes "upon Princes as upon Mortar, and as the Potter "treadeth Clay;" it was the LORD of Hoſts that raiſed up this accompliſhed Commander from the Eaſt, and bid him execute his Deſigns of reſtoring Love to his reformed Nation.—All thoſe Arts which meliorate, and Sciences which embelliſh Life, even theſe are from the LORD, "who is "wonderful in Counſel, and excellent in Working."

The Time would fail me to enumerate Particulars, —Whatever is beneficial to Communities, or comfortable to Individuals; whatever ſprings from the Rain of Heaven, or is produced by fruitful Seaſons; whatever adminiſters to the Improvement, or chears the Heart of Man; all, all acknowledge GOD for their Author. He is the Giver of every good and perfect Gift. The whole Earth is filled with the Profuſion of his Beneficence. And where, where is the Creature, that has not taſted, that does not ſubſiſt on, the inexhauſtible Stores of his Bounty?—And though Affliction alſo comes from the Father of our Spirits, yet this is no Derogation from his tender Mercies, ſince He chaſtens, not with an arbitrary Severity, but with a parental Piety; He chaſtens, only to amend; and theſe light, theſe tranſient Tribulations, are Preparatives for an exceeding great and eternal Weight of Glory.

And

And is not ſuch a Being worthy of our higheſt Admiration, and our devouteſt Love? Has He not, by ſuch ineffable Excellencies, ſuch unmeaſurable Benignity—Has he not an undoubted Claim, to the Affections of our Hearts, the Praiſes of our Tongues, and the unintermitted Services of our Lives? He is the Source of all our Good; ſhould He not alſo be the Centre of all our Gratitude, and of our whole Obedience?—But, our Obligations will riſe immenſely higher, if we conſider,

Secondly, How much more illuſtriouſly the delightful Attributes of the DEITY are diſplayed in the Accompliſhment of our Redemption; in that *He hath reconciled Us to himſelf by JESUS CHRIST.*—Man was created upright, immaculate, and in the Image of GOD. Heavenly Wiſdom ſhone bright in his Underſtanding, and true Holineſs ſat enthroned in his Heart.—But how ſoon, how fatally, did He fall! From what Height of Perfection, to what Depth of Degeneracy! Since that deſtructive Tranſgreſſion, all Fleſh has corrupted his Way; every Man is become brutiſh in his Knowledge; and the Imagination of the Thoughts of his Heart, is only Evil continually. "Our Iniquities ſeparated between Us and our "GOD, and our Sins hid his Face from Us," as from an abominable Object. Nay, our Sins accuſed Us at his righteous Tribunal, and, like the Blood of *Abel*, cried to Heaven for Vengeance. Vengeance and fiery Indignation was our expected Doom, and eternal Death the Wages due to our Offences.—What rendered the Miſery of Mankind ſtill more exceſſively deplorable, and not only deſperate, was, That They *were without Strength*; without any Power to make

Satisfaction for their Provocations, or extricate themselves from this Abyss of Woe.—O wretched, wretched Man, if left in this State of Guilt and Ruin! If abandoned by the GOD, from whom Thou hast ungratefully revolted, better had it been for Thee never to have existed.

But, behold the Kindness and Love of GOD our Saviour! Hearken to the Sounding of his Bowels and of his Mercies towards Us! "I have seen, said He, "(as in the Case of enslaved *Israel*) I have seen the "Affliction of my fallen Creatures. They have undone "themselves, but in me * is their Recovery. Satan "has deceived, and deceiving has destroyed them; "but I, even I will deliver them."—Wherewithal will the LORD accomplish this Design by his free, unmerited Goodness? By the Blood of Bulls, or of Goats, or of all the Cattle upon a thousand Hills? Contemptible to the last Degree, are such beggarly Oblations; only so far as they typify the all-glorious Sacrifice.—Was an Angel charged with this important Business, or the highest Seraph bidden to interpose as the Repairer of our Breach? The Angels were absolutely incapable of executing so great a Work. It required a far abler Agent, to negociate our Reconciliation. It must cost incomparably more, to redeem guilty Souls. Therefore the GOD of our Salvation "laid the Help upon One that is "mighty." He appointed, to the most momentous of all Offices, the most illustrious of all Beings. He appointed his own Son, the Brightness of his Glory, and the express Image of his Person.

Behold then the Son of GOD, taking our Nature, that he may act as our Mediator. Admirable Con-

* See Hosea, Ch. xiii. 9.

stitution!—

ſtitution! full of Wonder, and full of Grace!—How joyful to the Sinner! The Work muſt infallibly proſper in ſuch Hands. Such a Surety cannot fail of ſucceeding, in all he undertakes.—How gracious in the Father! Could there be a ſtronger Aſſurance, or a more emphatical Demonſtration of his boundleſs Beneficence, than to ſend the Son of his Boſom; the Son of his eternal Delight; the Son, dearer to Him than all Worlds?—How condeſcending in the Saviour! Would *Ahaſuerus* abdicate his imperial Diadem, or the great Ruler of *Babylon* forego the Honours of his enlarged Dominions, to attend on the Welfare of ſome ignoble Captive that grinds at a Mill, or of ſome infamous Malefactor that is chained in a Dungeon? Yet the everlaſting Potentate of Heaven and univerſal Nature undertakes a more humbling Office of Friendſhip, for a Race of abject Creatures, that dwell in Duſt, and were doomed to Hell.—Let every Child of *Adam* look unto *CHRIST* by Faith, as all the People of *Iſrael* looked unto *Moſes*, when he went into the Tabernacle of the Congregation to intercede before the LORD. (See *Exodus* xxxiii. 8.)

We have ſeen the *Perſon* reconciling, let us next contemplate the *Manner* of Reconciling. A Subject equally aſtoniſhing and delightful! The Father reconciled Us to Himſelf, by laying upon his Son the Iniquities of Us all: by admitting him to ſtand in our Stead, and by exacting from Him, the Puniſhment which we had incurred.—GOD reconciled us to Himſelf, not only by the Humiliation, but by the Suffering of this Prince of Heaven: and not by ſome ſlighter ſuffering, but by his ſuffering unto Death: and not by his undergoing a common Death, but

the

the moſt ignominious and tormenting of all Deaths, the Death of the Croſs, "It pleaſed the Father, "ſays the Apoſtle, to reconcile all Things to Him-"ſelf; making Peace by the Blood of the Croſs." —Becauſe, we deſerved Shame; the LORD of Glory was numbered with Malefactors, and loaded with Infamy. Becauſe, We deſerved the Bitterneſs of Death; the LORD of Life endured the Pangs of Diſſolution, in their unabated and moſt racking Extremities. Becauſe, We were obnoxious to the Curſe of the Law, therefore the ever-bleſſed "JESUS delivered Us from the Curſe of the Law, "being made a Curſe for Us."

Glorious Propitiation! and altogether as complete as glorious! What now ſhall terrify the true Believer! What ſhall ſtand between Him, and his eternal Hopes?—Shall Satan muſter up his Accuſations, and ſet them in frightful Array? Yet though there may be much Guilt, there is no Condemnation to them that are in *JESUS CHRIST*.— Does the Law take the guilty Mortal by the Throat, and with its rigorous Severity, ſay, "Pay me that "thou oweſt?" It is paid, fully paid by the Intervention and Suretiſhip, not of a mean Man, but of the mighty GOD made Fleſh.—Does divine Juſtice demand Satisfaction for the Wrongs received from Sinners? It is not only ſatisfied, but moſt awfully glorified by this wonderful Oblation.— In ſhort, this is a full, perfect, and ſufficient Sacrifice for the Sins of the whole World. It vindicates the Honour of GOD's Holineſs. It diſplays his unſearchable Wiſdom. It manifeſts his unutterable Goodneſs. It gives the moſt magnificent and lovely Luſtre to all the divine Perfections.—May we not

then,

then, looking unto our bleeding Saviour, and pleading his inestimable Propitiation, venture to adopt the Apostle's Challenge? "Who shall lay any Thing "to the Charge of GOD's Elect? It is GOD that "justifieth;" not imputing our Trespasses unto Us, but transferring them to his dear Son. "Who is He "that condemneth? It is *CHRIST* that died," and by his precious Death hath made Reconciliation for Iniquity, and brought in everlasting Righteousness.

I have been the more copious upon this Subject, because it is not only the grand Point in my Text, but is the very Heart of the Gospel; the Fountain of all our Comforts, and the Foundation of all our Hopes.—But I proceed, and with greater Brevity,

Thirdly, To observe the benign Import, and beneficial Tendency of the Gospel Ministry, expressed in that remarkable Clause, *He hath given to us the Ministry of Reconciliation*. Here, I am not attempting to magnify my Office, or to aggrandize the ministerial Character; but only to render our Services *acceptable* to our Brethren.—Some Persons, whether through Prejudice or Mistake, are apprehensive of being terrified by our Message, or "tormented be- "fore the Time" by our Doctrine. But can the News of Reconciliation to the LORD GOD of Hosts, terrify, or the Offer of Remission of Sins torment? How welcome should be the Approach, or to speak in the elegant Language of a Prophet, "How beautiful the Feet of Him, that bringeth "good Tidings!" And can there be better Tidings, more reviving, or more transporting, than those of the everlasting Gospel? Which saith unto *Sion*, "Thy Iniquity is taken away, and thy Sin purged;" thy GOD is reconciled, and instead of abhorring

Thee as a Rebel, is willing to embrace Thee as a Child.—When our Armies have been in the Field, and some very important, some decisive Engagement drawing near; with what Eagerness have you expected, and with what Delight have you received, the Account of complete Victory gained? And is not our Report equally worthy of all Acceptation; which declares Satan vanquished, and Sin destroyed; declares Death abolished, Hell deprived of its Prey, and all the rich Advantages of Peace with Heaven restored?—When *Peter* lay bound in Prison, was the Angel an unwelcome Minister, who struck away his Fetters, opened the Gates of Iron, and transmitted Him, free and unmolested, to the cordial Salutations of his Friends? As You are All, by Nature, in Bondage to Sin, our Business is, to take You by the Hand, and lead You out of this ignominious Slavery, into the glorious Liberty of the Sons of GOD; while the Spirit of the most High breaks off your Shackles, and makes you free indeed.—What Manna can be more refreshing than such a Message? What Balm more healing than such a Service?—if, at any Time, we arm our Words with Terror, and denounce the Vengeance of GOD, on every Soul of Man, that doth Evil. This is only to awaken You from that gay Insensibility, which would lull you into irretrievable Ruin. It is like the gathering Clouds, and the distant Bursts of Thunder, which might warn *Noah* to retire into the Ark, before that infinitely more tremendous Deluge came, which was to sweep the careless World away.—Whether therefore We display the Allurements of divine Love, it is for your Delight; or whether We bend the Bow

of

of divine Indignation, it is for your Benefit: to win You to Happiness, or drive you from Misery. So that in every Respect, and by all our Ministrations, We are to be "Helpers of Your Faith, and Furtherers of your Joy."

And let not any One suspect, that a Message of such free and rich Grace, has a Tendency to soothe Men into Supineness, or serve the Cause of Licentiousness. It is, of all other Expedients, most effectually calculated to reconcile Us to GOD, in another Sense of the Word: to subdue our Enmity, and captivate our perverse Affections; to impress our alienated Hearts with adoring Gratitude, and engage our refractory Wills to dutiful Obedience.—For, can We be cold and indifferent to such immense Benignity? Can We affront and grieve such unspeakably tender Kindness? What Effect had *David*'s Clemency, in sparing *Saul*'s Life, when it was in the Power of his Hand, to have dispatched that implacable Enemy? It overcame, for a while, even Malice itself: it fetched Tears of Sorrow from the Persecutor's Eyes, and Expressions of the most endeared Affections from his Lips*. And when GOD, the GOD to whom Vengeance belongeth, not only spares Us guilty Wretches, but punishes his immaculate Son in our Stead; when He bids the Sword of Justice pass by our devoted Heads, and sheath itself in the Heart of his beloved Son; can We resist such heavenly Goodness? Can we spurn such Bowels of Mercy? Must not Love, so divine and infinite, melt even the most obdurate Heart; make Us fling down with

* 1 Sam. xxiv. 16.

Abhorrence,

Abhorrence, the Weapons of Rebellion, and constrain Us, sweetly constrain Us to Obedience *?

Let me now, conformably to my sacred Commission, beseech you all to be reconciled. Especially let me beseech the humble Penitent, and the haughty Self-righteous Moralist.—Ye humble Penitents, that are convinced of Sin, and mourn for Sin, be of good Comfort. GOD has abounded in the Riches of his Grace towards you, and has given you a Ransom to rely on, of higher Dignity than all Heavens, or of more Value than all Worlds. The Men of *Tyre* made *Blastus* the King's Chamberlain their Friend †; the GOD of Glory has constituted his dear Son, your atoning Sacrifice, your prevailing Advocate. The Men of *Tyre* desired Conditions of Peace; the LORD JESUS hath both obtained and fulfilled the Conditions of your Peace. Could there be a more glorious Person chose to act as your Reconciler, than the Prince of Heaven, and Heir of all Things? Could there be a more effectual Method of Reconciliation, than his Obedience unto Death, even the Death of the Cross?—Fly then to this all-sufficient Redeemer. Rely on his most meritorious and satisfactory Sufferings. Be your Sins ever so numerous, ever so enormous, these need be no Bar to your Acceptance. For GOD has received an Atonement: an infinite Attonement GOD has received.

* Mr. *Hervey* had added by Way of a Note the following Words in the Copy which He transcribed, and from which this is printed. "When I preached this "Sermon, I recapitulated in this Place (as you, or any "Reader may do if he pleases) the preceding Heads, "but I thought it unnecessary to transcribe such a "Recapitulation."

† Acts xii. 20.

ceived. So that He can admit you to his Favour, unworthy as you are, without the least Blemish to his avenging Justice. He can, He will admit you, as freely, as if you had never done amiss. Trust therefore in your reconciling Saviour. Place a chearful Confidence in his propitiating Merits. Only let the Grace of GOD, which has appeared with such transcendent Loveliness in the bleeding *JESUS*,—let this Grace teach you, with a prevailing Efficacy, "to deny all Ungodliness and "worldly Lusts, and to live soberly, righteously, "and godlily in this present World."

As to those of a contrary Character, who are righteous in their own Eyes, what shall I say? Shall I decry the Exercise of Morality, or disparage the Duties of Holiness? GOD forbid. The Gospel is a Doctrine according to Godliness, and true Holiness is the Health, is the Happiness of the Soul. These Duties issuing from Faith, and recommended by the Intercession of *CHRIST*, are acceptable to the divine Majesty. But these are *not* your SAVIOUR. GOD has not reconciled the World to Himself by their *own* pious Practices, but by his Son *JESUS CHRIST*.—Can your charitable Deeds expiate your innumerable Offences? As soon may a single Drop of pure Water, correct and sweeten the unfathomable Brine of the Ocean. Can your defective Performances satisfy the Demands of a perfect Law, or your wandering Devotions screen you from the Displeasure of an injured GOD? As well may your up-lifted Hand eclipse the Sun, or intercept the Lightning when it darts through the bursting Cloud.—There is no other Name given under Heaven, whereby you may be reconciled

reconciled to GOD, and saved from Wrath, be only the Name, only the Name remember of *JESUS CHRIST.* Here fix your Hopes, and you shall never be disappointed. Fix them on any other Object, and everlasting Confusion will ensue.—We beseech you therefore, in GOD's Stead, We beseech you for your own Soul's Sake, reject not this abundant Mercy, neglect not this *GREAT SALVATION.*

Now unto Him, who has reconciled Us to Himself, and washed Us from our Sins, in his Son's Blood, be Glory and Thanksgiving, Love and Obedience, henceforth and for ever.

A DEFENCE *by* R. Y. *of the foregoing Sermon, from the groundless Objections raised against it by some inconsiderate Readers.*

IT is scarcely credible, that any one should assert, that Mr. *Hervey*'s posthumous Sermon on the *Ministry of Reconciliation, is contradictory to the Dialogues in* Theron *and* Aspasio, *and affirm that it has done Injury to the Work*:—But such an Assertion is easily refuted.—This Complaint is either lodged by the Friends or Foes, of the Deceased: If by his Friends, then I suppose it is because the Doctrine of imputed Righteousness, which makes so great a Figure in those Dialogues, is not mentioned in the Sermon.—These People would do well to consider, that if it is not mentioned, it is strongly implied; and what is strongly implied in this Place, cannot be contradictory to what is expressed in others. In that Sermon, do we not read in the strongest Terms, "*That our Iniquities are imputed to* CHRIST, *by* "*the* FATHER'*s admitting him to stand in our Stead, and* "*exacting from him the Punishment which we had in-*"*curred?* Do we not here find, GOD *reconciling us to* "*Himself, not only by the Humiliation, but by the Suffer-*"*ings of the Prince of Heaven? And not by some slight* "*Suffer-*

"*Sufferings, but by his Sufferings unto Death; and not by "undergoing a common Death but the most ignominious "tormenting of all Deaths, the Death upon the Cross.*"

And as we find the imputation of our Sins so plainly inserted here, so we find in the Dialogues, that "*this* "*Part of our* LORD'*s meritorious Humiliation, is by a* "*very usual Figure put for the whole. The Death of* "CHRIST *includes not only his Sufferings, but his Obe-*"*dience. The shedding of his precious Blood, was at* "*once the grand Instance of his Sufferings, and the finish-*"*ing Act of his Obedience. In this View it is considered,* "*and thus it is interpreted by his own Embassador, who* "*speaking of his divine* MASTER *says*—He was obe-"dient unto Death, even the Death of the Cross.— "*When the Scripture ascribes our Justification to the* "*Death of* CHRIST, *we are not to think that it would set* "*aside, but imply his Obedience.*"—(*Theron* and *Aspasio*, Vol. II. Page 47, 48.) Now if we are not to think this of the Scripture in Mr. *Hervey*'s Opinion, how then can we think it of him? And without thinking it, where lies the inconsistence between the Sermon and the Dialogues?

But I rather imagine, that the Charge is brought by Mr. *Hervey*'s Enemies: Some of these People, to avoid being thought *Socinians*, seem willing to allow the Satisfaction of CHRIST, while they declare against the Doctrine of Justification by the Imputation of his Righteousness, and such are extremely willing to interpret Mr. *Hervey*'s Silence into a Consent to their own pernicious Sentiments: *Theron* and *Aspasio* is a dead Weight upon them; they have not, nor can they answer it; willingly therefore would they come off, by saying the Author had contradicted himself: But false is their Pretence, and as false is their Profession. *That they allow the Satisfaction of* CHRIST for Imputation, is as reasonable and as justifiable, in the one Case as in the other; they both stand upon one and the same Footing, so he that throws down one, throws down both; whoever rejects the Doctrine of our SAVIOUR'S Righteousness being imputed unto Man, rejects by so doing the Doctrine of Man's Sins being imputed to our Saviour, and all the Consequences of it; or in other Words, he who rejects the Doctrine of free Justification, rejects by so doing the Doctrine of CHRIST. (See *Theron* and *Aspasio*, Vol. I. Page 182.)

As the main Design in writing *Theron* and *Aspasio* was to prove the fundamental Doctrine of Justification by the imputed Righteousness of CHRIST; and as it appears that the Sermon does not contradict it in this most important Article; I suppose it will be allowed, that the Charge of Contradiction, as to what is most material, is entirely got over; but perhaps in a Matter of less Consequence, it may still be objected, that Mr. *Hervey* in the Dialogues appears plainly to be *Calvinistic*, in the Doctrine of PARTICULAR Redemption; but in the Sermon he says expresly, that CHRIST's *Death is a full, perfect, and sufficient Sacrifice for the Sins of the WHOLE World.*—The Church of *England* says this, as well as Mr. *Hervey*, in the Office for the Communion; and yet no unprejudiced Person will question, but she is perfectly *Calvinistical* in her Articles and Homilies.

The Truth is, there is no *Calvinist* but will allow, that the Satisfaction of CHRIST is full, perfect, and sufficient for ALL, but then they distinguish between the Sufficiency and Efficiency of his Sacrifice. With regard to the Value of the Oblation, it is sufficient for the Redemption of every Man; with regard to its Efficacy, as every Man is benefited by the Death of CHRIST, so CHRIST died for him, but these Benefits are not of one Kind.—Some are common to every Man; all the earthly Blessings which Unbelievers enjoy, are the Fruits of CHRIST's Death; so far as they are benefited by him, so far he died for them; other Benefits belong to the Members of the visible Church, and are common to all those who live under the Gospel: Many Graces such may receive from CHRIST, which through their own Fault are not saving; and so far as they are benefited by CHRIST, so far CHRIST died for them; other Benefits still, according to the Will of GOD, and the Intention of the MEDIATOR, are peculiar to those which he himself says are given unto him by the FATHER; his Sheep, his Elect, such as a true Faith, Regeneration, Sanctification, Adoption, &c. In this Sense, say those Christians called *Calvinists*, CHRIST died for his People only, to bring them effectually to Grace and to Glory.—This System only is consistent with Mr. *Hervey*'s Notion of Free Grace.

The *Arminian* Scheme is, That CHRIST died with a Purpose to make the Salvation of every Man in the World poſſible, without any Manner of Difference, whether they are Believers or Unbelievers: That he died, not to bring any Man actually to Salvation, and make him a Partaker of Righteouſneſs and Life, but to purchaſe a Poſſibility of Salvation and Reconciliation, ſo far as that GOD might, conſiſtent with his Juſtice, receive Men into Favour upon Condition of Faith and Repentance. This Faith and Repentance, ſay they, CHRIST merited not; for if he had, then GOD had been bound to give them unto every Man, and ſo every Man muſt have been ſaved. Thus you ſee, according to theſe Gentlemen, CHRIST died equally for all the World; and the Reaſon why ſome are ſaved, lies wholly in themſelves, in attaining to that Faith and Repentance, by the good Uſe of their natural Powers, which CHRIST did not purchaſe for them: This is the Meaning of every *Arminian* *, let him expreſs himſelf however

* That the Reader may ſtill more clearly apprehend the Doctrine of Mr. *Henry*, who was a *Calviniſt*—and the Difference between him and the *Arminians*, the following Note is ſubjoined.

"The *Arminians* are ſuppoſed by ſome, (who are not ſufficiently acquainted with their Tenets) to maintain that we are to do *ſomething* for ourſelves, and *Chriſt* to do the reſt; or in other Words, that we have partly a Righteouſneſs of our own, and that *Jeſus Chriſt* is to make up the Deficiencies of that Righteouſneſs. This however is not the common Divinity of the *Arminians*. They have no ſuch Notion of a *Patch-work* Juſtification, or that we are ſaved *partly* by the Imputation of *Chriſt*'s Merits to make up the Deficiencies of our own. But the Principles of their Scheme are briefly theſe.—That *Chriſt* is the *ſole* and *only* Author of our Salvation, not by *imputing* his Righteouſneſs to us, but by *purchaſing* ſuch *favourable Terms* of Reconciliation for us, and by *reſtoring* to us ſuch *Abilities* to fulfil them, by Means of which we can only become *capable* of being juſtified in the Sight of God. Therefore we ſay, that thoſe in this Life, who have uſed well the *Grace* that is given them, and conformed to the Terms of the Goſpel, *God doth juſtify*. That is, were he to call them to the Bar of Judgment and try them, he would acquit, or pronounce them not guilty.—Becauſe *Chriſt*, by his meritorious Death and Sufferings, having purchaſed for them the *Law of Repentance*, as the Law by which they are to be judged and tried, and they having *through Grace* fulfilled the Law, *i. e.* become *true Penitents*, God therefore, *for the above Merits of Chriſt*, admits of their Qualifications, forgives them their Offences, and rewards them as if they had never offended. Here then is no *Inſiſting* of the *Imputation*, no *Copartnerſhip* with *Chriſt*: But *Chriſt*'s Righteouſneſs is repreſented, as the *ſole procuring Cauſe* of

however he will: And how far this is inconsistent with Mr. *Hervey*'s Exhortation to the Self-righteous Moralist, in the Close of this Sermon, I believe I need not tell you. Indeed, Mr. *Hervey* engages not here in the Controversy at all; but (going upon what both Sides are agreed in, *viz.* the Sufficiency of Christ's Sacrifice to save all that will believe) he invites all his Hearers to fly unto him for Salvation. Now, if he never enters into the Merits of the Cause, how can he be guilty of Inconsistency?

Upon the whole then, this is a most excellent Sermon. As the Dialogues in *Theron* and *Aspasio* were, so in this, the true Offspring * of him who now rests from his Labours, and his Works do follow him; the Offspring of him who always sought to exalt the SAVIOUR, to humble the Sinner, and to promote Holiness.

" of our Salvation, and ours as only the *applying Cause*, by perform-
" ing the requisite Conditions: *i. e.* They both tend to different
" *Ends*; one to *procure* the Terms of Justification, and the other to
" *perform* them—So that, in short, according to this Scheme of the
" *Arminians*, our Justification is not *made up partly* of *Christ*'s Righ-
" teousness, and *partly* of our own, for his Righteousness is not
" *partly* imputed, but not at *all* imputed, in the *Calvinistical* Sense of
" Imputation. In Order to make this Difference of Opinion still
" clearer, it must be observed, that the *Calvinists* (being accustomed
" to their Ideas of *imputative* Righteousness) imagine that when the
" *Arminians* affirm the Necessity of *inherent* Righteousness in Order
" to Justification, that they mean a borrowing of *Christ*'s imputative
" Righteousness to make up the Deficiencies of our own. Whereas
" the *Arminians* indeed suppose, that *Christ* did not, *in any Degree*,
" fulfil the Terms of Justification *in our Stead*, but, on the con-
" trary, having *purchased* them for us, and *procured* us *sufficient*
" Powers and Abilities of *performing* them, He left us to co-operate
" with those Powers, and so to fulfil them ourselves." This is a fair,
candid, and consistent State of the *Arminian* Doctrine. No one can
say it is misrepresented, for it is here given in the very Words of an
eminent Divine, and Dignitary of the Church of *England*, who is
himself an *Arminian*.—How much superior the *Calvinistic* (which
was Mr. *Hervey*'s) Doctrine is, to humble the Sinner, to exalt the
Saviour, and to promote Holiness, let every Reader judge.

* The Sermon itself, in Mr. *Hervey*'s own Writing, is now in the Hands of the Reverend Mr. *Robert Knight*, the present Rector of *Weston-Favell*, who married Mr. *Hervey*'s youngest Sister.

F I N I S.

A
TREATISE
ON THE
RELIGIOUS EDUCATION
OF
DAUGHTERS.

By the late Rev. JAMES HERVEY, A. M.
Rector of *Weston-Favell*, in *Northamptonshire*.

Train up a Child in the Way She should go; and when She is old She will not depart from it. Prov. xxii. 6.

The FIFTH EDITION.

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ADVERTISEMENT.

AS this little Treatiſe was intended for the Preſs, by the late Reverend Mr. HERVEY, he had tranſcribed it from his Short-hand Copy:—The candid Reader will, however, make the proper Allowances for a poſthumous Piece, which would undoubtedly have appeared leſs defective, had it been reviſed by the ingenious AUTHOR.

*** *This little Tract on* Education *is mentioned by Mr.* HERVEY *in one of his Letters. See* A Collection *of his Letters, in two Volumes,* p. 436. Vol. II. (Price 7s. bound.)

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ON THE

RELIGIOUS EDUCATION

OF

DAUGHTERS.

IT has long been a prevailing Report, that, among Persons of Education and Diſtinction, true Religion is very rare. This, I would hope, is an invidious Rumour, rather than a true Repreſentation of the Caſe. May it not be an Artifice of the grand Enemy? calculated to bring the beſt and nobleſt of Cauſes into Diſrepute: As though Politeneſs and Piety were inconſiſtent: As though Grace and Good-breeding were irreconcileable.———Is then the Faith of *CHRIST* quite fatal to refined Manners? as the Rod of *Moſes* was to the counterfeit Miracles of the Magicians. No: it is rather like the Influence of the Sanctuary, on the Rod of *Aaron*; which, while it remained at a Diſtance from the Tabernacle, was a dry, ſapleſs, and barren Stick; but

 when

when depofited before the Ark, was quickened into vegetable Light, was adorned with a Milk-white Bloom, and enriched with full-grown Fruit; or, as the facred Hiftorian expreffes this furprifing Fact, " It brought forth Buds, and bloomed Bloffoms, " and yielded Almonds." *Numb.* xvii. 8.

I find upon the Lift of Saints, the moft renowned Kings and victorious Generals; the ableft Politicians, and the greateft Philofophers: Men, that have bid the Sun ftand ftill, and prolong the departing Day; have laid an Embargo upon Darknefs, and protracted the Shades of Night; have commanded the Ground to cleave afunder, and tranfmit their prefumptuous Foes to a ftrange and inevitable Deftruction; have divided the impetuous Waves, and led their Followers to Safety and to Conqueft, through the Depths of the Sea. Men, who have walked in the burning fiery Furnace, as under the Shelter of an embowering Arbour; and fat in the Lion's Den, amidft a Herd of hungry Monfters, with as much Serenity, and as much Security, as amidft a Circle of Bofom Friends.

I myfelf have known various Perfons, admired for their accomplifhed Behaviour, and revered for their exalted Station, who have thought it their higheft Honour to be the Servants of JESUS CHRIST. My excellent Friend *Camillus*, at whofe Houfe I now refide, is one of the Number. I cannot refrain from giving a Pourtrait of *Camillus*; or rather, of a few of his moft diftinguifhing Features: For, to paint Him in full Proportion,

tion, as he daily appears, in all the mild, the benign Majeſty of—domeſtic Authority—parental Government—and Chriſtian Zeal—To do this, would require a much abler Hand than mine.

Camillus not long ago entertained in his Houſe a young Clergyman, who was always treated with a Reſpect, ſuitable to the Dignity of his Office, and the Piety of his Behaviour. Having lately preſented the worthy Eccleſiaſtic to a Living, and always requiring Reſidence on the Benefice, He is now deſtitute of a Chaplain. Remembering, however, that all Chriſtians are ſpiritual Prieſts; he thinks it no Diſhonour, to have an immediate and perſonal Audience with the King of Heaven; nor acting at all out of Character, to repreſent the Wants of his Houſhold, with his own Mouth, at the Throne of Grace.

Before Supper is introduced, the Evening Incenſe aſcends. This, rather than a later Hour, is pitched upon, that the little Congregation may join in the ſacred Service, with a lively Devotion. After a plentiful Meal, when the Limbs are weary, People, even though kneeling, and in the Preſence of God, are more inclined to nod than to pour out their Souls; are very, very apt to miſtake the Cuſhion for a Pillow.—No Servant is allowed to be abſent; one only excepted, whoſe Preſence in the Kitchen is abſolutely neceſſary. Acquainted with their Maſter's Reſolution, they are careful ſo to manage their Affairs, and diſpatch their Buſineſs; that no avoidable Obſtacle may

intervene, to detain them from the ſtated Worſhip.

When all are aſſembled, without either tumultuous Diſorder in their Approach, or a ſlovenly Negligence in their Apparel, a Chapter is read. *Camillus* makes the Choice. He imagines, it is not ſo uſeful for his Family, whoſe Memories are weak, and their Capacities ſcanty, to read the Leſſon for the Day. He has, therefore, ſelected ſome of the moſt inſtructive and animating Portions of Scripture; and judges it adviſeable to peruſe theſe again and again, rather than to go regularly through the whole inſpired Writings.—The Servants take it by Turns to read; which improves them in the Practice, and keeps them awake. If any of them diſcovers a Diſpoſition to ſleep, to him the Office is ſure to be aſſigned.

When the Chapter is finiſhed, *Camillus* ſingles out ſome one Verſe, of very weighty and edifying Import; which, for the Space of five or ſix Minutes, he explains, applies, and affectionately urges upon their Conſciences.—This done, with great Serioufneſs, and profound Reverence, he offers up Evening Prayers. His Prayers conſiſt of ſhort Sentences, and the whole is performed in a little Time. Every Part is pronounced with that deliberate Slowneſs, and ſolemn Accent, which command Attention, and create Awe. He makes a very perceivable Pauſe, at the Cloſe of each Petition; that every one may have Leiſure to add, in Silence, a hearty Amen; and to recollect

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the Merits of that bleſſed Redeemer, which render every Thankſgiving acceptable, and every Supplication ſucceſsful.

In the Morning, before Breakfaſt, the Worſhip of the living God is renewed. At this Juncture, *Camillus* omits the Chapter; but requires one of his Domeſtics to repeat the Verſe, on which He enlarged the preceding Night. None knows, which ſhall be called to this Taſk; therefore, every One is obliged to be properly prepared. He throws the Subſtance of his Exhortation, into a few ſearching and intereſting Queſtions, which He addreſſes to one of his Children or Servants: for, in this Reſpect, no Difference is made. All are equally enjoined to remember: All are equally accountable for what they hear.—Sometimes, He encourages thoſe, whoſe Anſwers ſhew, that they have given diligent Heed to His Inſtructions. Sometimes, He puts on an Air of Severity mixed with Tenderneſs, and reproves the notoriouſly negligent. Always, He re-inculcates the principal Points; charging them to retain the Doctrines in their Memory, and revolve them in their Thoughts, while they are purſuing their reſpective Buſineſs.—Theſe Doctrines are the Seed of Faith, the Root of Godlineſs. Unleſs THESE be lodged in the Mind, and operate on the Heart, He never expects to have his Domeſtics commence true Believers, or real Chriſtians. No more than the Huſbandman can reaſonably expect a Crop in Harveſt, without ſowing his Field; or the Floriſt promiſe himſelf a Blow of Tulips, without planting his Parterre.

I have given a Glimpſe of *Camillus*, at the Head of his Family; let me now ſhew my Favourite in another Attitude—*Camillus* is convinced, that no Truſt is of ſuperior, or of equal Importance, to the tuitionary Cultivation * of an immortal Soul. As Providence has bleſſed Him with two fine Daughters, their preſent and future Happineſs, is the reigning Object of his Care. He has no Intereſt ſo much at Heart, as to give them a truly refined Education; ſuch as may render them an Ornament and a Bleſſing to Society, while they paſs the Time of their Sojourning here below; and may train them up for a State of everlaſting Bliſs, when the World and its tranſitory Scenes ſhall be no more.

Camillus never could perſuade Himſelf to admire the Maxims of Prudence, ſaid to be gathered from the extravagant Rant of our Tragedies; and leſs is his Eſteem for thoſe modeſt Diſpoſitions, which People pretend to imbibe from the luſcious Gallantries of Comedy. For which Reaſon, He has no impatient Deſire, to ſecure for Miſs *Miriſſa* and Miſs *Serena*, a Place in the Front-Box.—However, as we are apt immoderately to covet, what is abſolutely forbidden, He has Himſelf attended them,

* *Senſère, quid Mens ritè, quid Indoles*
Nutrita fauſtis ſub Penetralibus
Poſſet. HOR.

The Meaning of which in *Engliſh* is:
" What could be done we know, were we but led
" By bright Example, and by Virtue bred."

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once or twice, to the theatrical Entertainments, and public Diverſions: Thinking it much the ſafeſt Method, that their Curioſity ſhould be gratified under his own Inſpection: and hoping to make them ſenſible how much They endanger their Virtue, who too often frequent them; how ſhamefully they debaſe their Affections, who are paſſionately fond of them; and what mere Phantoms they follow, who ſeek for Satisfaction in ſuch deluſory Delights.

They learn to dance, in order to acquire a genteel Air, and a graceful Demeanor; not to ſhine at a Ball, or win the worthleſs Admiration of Fops.— He is content to have them unacquainted with the wild and romantic Fables of Heathen Poetry. Nor is under any painful Apprehenſions, of damping the Sprightlineſs of their Temper, though they have no Taſte for the chimerical Adventures of our Romances, and are Strangers to the looſe Intrigues of our Novels. Being fully perſuaded, that there is as much ſound Senſe, as Smartneſs of Thought, in that celebrated Saying,

"*Retire, and read your* BIBLE, *to be gay,*
There Truths abound of ſovereign Aid to Peace *!

He has introduced them to the Knowledge of Hiſtory, and its inſtructive Facts. They have a tolerable Idea of the four univerſal Monarchies; ſo eminent for their great Events, and ſo circumſtan-

* Dr. *Young*'s Eighth Night-Thought.

tially

tially foretold in Scripture. They have been led through the moſt remarkable Tranſactions of our own Country, and are pretty well acquainted with the preſent State of *Europe*. They have, all-along, been taught to obſerve the wonderful Revolutions of Empires, and the adorable Procedure of Providence: that they may diſcern how *the Faſhion of this World paſſeth away* *; and how *happy are the People*, how happy the Perſons, *who have the LORD for their GOD*. They have been taught to obſerve the honourable Succeſs, that has uſually attended the Practice of Integrity, guided by Prudence; together with the Scandal and Ruin, which have always purſued Folly in her ſenſeleſs Rambles, and dogged Vice to her horrid Haunts. That they may ſee the Rocks on which ſome have ſplit, and avoid the deſtructive Track: ſee the Road, which has conducted others to the Haven of Happineſs, and ſteer the ſame auſpicious Courſe.

They have been initiated in Geography, and underſtand the ſeveral Diviſions of the Globe; the Extent of its principal Kingdoms; and the Man-

* 1 *Corinth.* vii. 31. Not only the little Projects, and puny Atchievements, of private Perſons; but the Power of diſtinguiſhed Families; the Policies of mighty States; the Magnificence of the greateſt Kingdoms; all, all are in a State of perpetual Fluctuation. They *fade away* (as the Apoſtle moſt ſignificantly deſcribes the Caſe) like the graceful and gloſſy Aſpect of ſome delicate Flower, when the Sun ariſes with ſcorching Heat, *Jam.* i. 11. They *paſs* away (as the Prophet ſtill more emphatically ſpeaks) like the Chaff of the Summer Threſhing-Floors, which the Wind carries off on its Wings, and the Place thereof is known no more, *Dan.* ii. 34.

ners of their various Inhabitants. They will tell you the peculiar Commodities, which each Climate produces; whence comes the Tea, that furnishes their Breakfaſt; and whence the Sugar, that renders it palatable: what Mountains ſupply them with Wines, and what Iſlands ſend them their Spices: in what Groves, the Silk-Worms ſpin the Materials for their Cloaths; and what Mines * ſupply them with the Diamonds that ſparkle in their Ear-Rings.—A Screen covered with a Set of coloured Maps, and a Cuſtom of referring from the public Papers to thoſe beautiful Draughts, has rendered the Acquiſition of this Knowledge, a Diverſion rather than a Taſk; has enticed them into a valuable Branch of Science, under the inviting Diſguiſe of Amuſement.—This ſerves to enlarge their Apprehenſions of Things; gives them magnificent Thoughts of the great Creator; and may help to ſuppreſs that ſilly Self-Admiration, which prompts ſo many pretty Idols, to fancy Themſelves the only conſiderable Creatures under Heaven.

They ſpell to Perfection; and have obtained this Art, by a Sort of Play, rather than by laborious Application. Whenever they aſked any little Gratification, it has been their Papa's Cuſtom, to make them ſpell the Word: which if they performed aright, they ſeldom failed to ſucceed in their Re-

* The beſt of the Diamond Mines are in the Kingdom of *Golconda*, near to *MADRAS* (or *Fort St. George* as it is frequently called, becauſe the *Eaſt-India* Company have *ſo* named the Fort they have built, for the Security of their important Factory at *Madras*.)

queſt.—

quest.—They are Mistresses of the Needle; and the Youngest, whose Genius inclines that Way, is expert in using the Pencil.—-Music is their Recreation, not their Business. The Eldest, to a skilful Finger, adds a melodious and well-regulated Voice. She often entertains me with singing an Anthem to her Harpsichord. Entertains, did I say? She really edifies me. These truly excellent Performances, exalt the Desires, and compose the Affections. They inspire such a Serenity of Delight, as leaves neither a Sting in the Conscience, nor a Stain on the Imagination. Methinks, they bring us a little Antepast of Heaven, and tune our Souls for its harmonious Joys.

Thoroughly versed in the most practical Parts of Arithmetic, they have each her Week, wherein to be entrusted with the Management of a Sum of Money. This they disburse, as Circumstances require, for the smaller Necessaries of the Family. Of this they keep an exact Account, and make a regular Entry of each Particular in their Day-Book.—Not long ago, a Tenant of inferior Rank, came to *Camillus* with his Rent. Instead of receiving it Himself, He referred him to Miss *Serena*. You would have been delighted to observe the Behaviour of our little Landlady, on this Occasion: the engaging Condescension, with which she addressed the honest Rustic: the tender Good-Nature, with which she enquired after my Dame and the Family at Home: the ready Dexterity, with which she wrote and subscribed a proper Receipt: and, above all, her amiable Generosity, in returning half a Crown, to buy

a Copy-

Copy-Book for his eldest Son; "Who, he said, "was just going into Joining-hand; but he feared, "would never come to spell or write, half so well "as her Ladyship."

Though *Camillus* is careful to ground them betimes in the Rules of Oeconomy, He is equally careful to cultivate a Spirit of discreet Beneficence.—A few Days ago, when my Friend and his Lady were abroad, Miss *Mitissa* was informed of a poor Woman in the Parish, just brought to Bed, after a long and hard Labour; who, being unhappily married to a Sot of a Fellow, was, at a Time when the choicest Comforts are scarcely sufficient, destitute of the meanest Conveniences. Upon hearing the calamitous Case, she immediately dispatched a Servant, with a Crown from her weekly Stock. Part, to buy for the afflicted Creature some present Accommodations; and Part, to defray the Expences, at such a Juncture unavoidable: But gave a strict Charge, that the Whole should be employed for the Relief of the distressed Mother, and her helpless Infant; none of it fingered or enjoyed by the worthless Drone, her Husband. When *Camillus* returned, He was so pleased with this seasonable and well-judged Charity; that, besides his Commendations and Caresses, He farther rewarded our considerate, Matron-like Benefactress, by making her a Present of *Clarissa* *. For, He always contrives to make, what tends to their Improvement, the

* A Book admirably calculated to instruct and entertain: Wrote by the celebrated Mr. RICHARDSON, in Eight Volumes Duodecimo.

the Matter of their Reward. If they have committed a Fault, they are forbid the Privilege of uſing their Maps. If they have behaved in a becoming Manner, their Recompence is, not a Piece of Money, or a Paper of Sweet-Meats, but ſome new Inſtruction on the Globe, ſome new Leſſon on the Harpſichord, which may at once delight and improve them.

To prevent a haughty Carriage, and to worm out all inordinate Self-Love, He teaches them to conſider their Neighbours, as Members of the ſame univerſal Family, and Children of the ſame Almighty Father. However poor in their Circumſtances, or mean in their Aſpect, they are Objects of GOD's infinitely tender Regards—Of that GOD, who has given his own Son to ſuffer Death for their Pardon; and has prepared a Heaven of endleſs Bliſs, for their final Reception. For which Reaſon they ſhould deſpiſe None, but honour All: ſhould be as ready to do them Good, as the Hand is ready to ſooth the Eye, when it ſmarts; or eaſe the Head, when it achs.—One Afternoon, when He was going to treat them with an Orange, He bid each of them bring a fine Toy, lately received for a Preſent. It was made in the Shape of a Knife; the Handle of Ivory, and inlaid with the gayeſt Colours: the Blade of Glaſs, moſt dazlingly bright, but without an Edge. Cut the Orange in two, ſaid their Papa. When they both tried with their pretty Knives, and, to their no ſmall Mortification, both failed. He furniſhed them with another, of more ordinary Appearance, but tolerably ſharp. With this they eaſily pierced the

Rind, and came at the delicious Juice. "Who
" now, ſaid *Camillus*, would not prefer one ſuch
" ſerviceable, though plain Utenſil, to a hundred
" of thoſe glittering, but worthleſs Trifles? And
" you, my dear Children, if you have no other
" Recommendations, than a ſhewy Perſon, and
" the Trappings of Dreſs; You will be as con-
" temptible in your Generation, as that inſignifi-
" cant Bauble. But, if it is the Deſire of your
" Hearts, and the Endeavour of your Lives, to be
" extenſively uſeful; You will gain, and, what
" is better, You will deſerve Reſpect: Your
" Names will be precious, and your Memories
" bleſſed."

With equal Watchfulneſs, He diſcountenances all thoſe Acts of petulant Barbarity, which Children are ſo apt to exerciſe on the reptile Creation. He will allow no Court of Inquiſition to be erected within his Houſe! no, not upon the moſt deſpicable, or even the noxious Animals. The very Nuiſances, that are endued with Life, He thinks, ſhould be diſpatched, not with a lingering Butchery, but with a merciful Expedition.—To rend in Pieces a poor Fly, and feaſt their Eyes with the mangled Limbs, ſhivering and convulſed in the Pangs of Death: to impale a wretched Inſect on the Needle or the Bodkin; and, what is ſtill more ſhocking, to take Pleaſure in hearing its paſſionate Moan, and ſeeing its agonizing Struggles: ſuch Practices he abſolutely forbids, as inſufferable Violations of Nature's Law. Such as tend to extinguiſh the ſoft Emotions of Pity, and inure the Mind to a Habit of Inhumanity.—He often informs

forms his lovely Pupils, that every living Creature is ſenſible of Pain: that None can be abuſed in this cruel Manner, without ſuffering very exquiſite Miſery. To turn their Torments into Paſtime, and make Sport with their Anguiſh, is a Rigour, more than tyrannical, worſe than brutal; is the very Reverſe of that benign Providence, whoſe *tender Mercies are over ALL his Works.*

He propoſes to give them a Taſte of *Natural Philoſophy*, and to accommodate them with the beſt Microſcopes; that the Uſe of *theſe* Inſtruments, and a Spice of *that* Knowledge, may inſpire them with an early Admiration of Nature's Works, and with the deepeſt Veneration of Nature's almighty Author.—*Camillus* has no Deſign to finiſh a Couple of female Philoſophers; or to divert their Attention from thoſe domeſtic Arts, which are the trueſt Accompliſhments of the Sex*: Yet neither would He have his Daughters debarred from that rational and exalted Delight, which is to be found in the contemplating Curioſities of the great Creator's Cabinet. Why may they not, without departing from their *own*, or encroaching on the *maſculine* Character; why may they not be acquainted with the accurately nice Structure of an Animal; or with the Proceſs and Effects of Vegetation? Why may they not learn the admirable Operations of the Air, or the wonderful Properties of the Water? Have ſome general Notion of the

* ——For, nothing lovelier can be found
In Woman, than to ſtudy Houſhold Good. MILT.

immenſe

immense Magnitudes, the prodigious Distances, and the still more amazing Revolutions, of the heavenly Orbs? He apprehends it very practicable, to conduct an Entertainment with Dignity, and order a Family with Propriety; even while they retain some tolerable Idea of these magnificent Laws, which regulate the System of the Universe.

The Microscope, whenever they are inclined to amuse themselves, will shew them a Profusion of splendid Ornaments, in some of the most common and contemptible Objects. It will shew them Gold and Embroidery, Diamonds and Pearl, Azure, Green, and Vermillion; where unassisted Eyes behold nothing, but Provocatives of their Abhorrence. This Instrument will shew them the brightest Varnish, and the most curious Carving, even in the minutest Scraps of Existence. Far more surprizing than the magic Feats of the most dexterous Juggler, it will treat their Sight, not with delusive, but with real Wonders. A huge Elephant * shall stalk, where a puny Mite was wont to crawl. Blood shall bound from the beating Heart, and Eyes sparkle with a lively Lustre; Limbs shall play the most sprightly Motions, or stand composed in the most graceful Attitudes; where Nothing ordinarily appeared, but a confused Speck of animated Matter.—A Tincture of Philosophy will be the *Cosmetic* of Nature: will render all her Scenes

* What is allusively said of the detracting Tongue, may, I think, without a Figure, be affirmed of this wonderful Instrument. *Trabem in Festuca, Elephantem in Culice, Alpes & Pyrenæos Sultus in Verruca ostendit.*

lovely, and all her Apartments a Theatre of Diversion: Diverſions infinitely ſuperior to thoſe dangerous Delights, which are ſo apt to inveigle the Affections, and debauch the Minds of young People. —When Philoſophy lends her Optics, an unclouded Morning, beautiful with the riſing Sun: a clear Night, brilliant with innumerable Stars; will be a more pleaſing Spectacle, than the gaudieſt Illuminations of the Aſſembly-Room. The Melody of Birds, and the Murmur of Fountains; the humming Inſect, and the ſighing Gale; will be a higher Gratification, than the fineſt Airs of an Opera. A Field covered with Corn, or a Meadow beſprinkled with Daiſies; a Marſh planted with Oſiers, or a Mountain ſhaded with Oaks; will yield a far more agreeable Proſpect, than the moſt pompous Scenes that decorate the Stage. Should Clouds over-caſt the Heavens, or Winter diſrobe the Flowers; an Inquiry into the Cauſes of theſe grand Viciſſitudes, will more than compenſate the tranſitory Loſs. A Diſcovery of the divine Wiſdom and divine Goodneſs, in theſe ſeemingly diſaſtrous Changes, will impart Gaiety to the moſt gloomy Sky, and make the moſt unornamented Seaſons ſmile.

It is for Want of ſuch truly elegant and ſatisfactory Amuſements, that ſo many Ladies of the firſt Diſtinction, and fineſt Genius, have no proper Employ for their delicate Capacities; but loſe their Happineſs, in Flights of Caprice, or Fits of the Vapour: loſe their Time in the moſt inſipid Chat, or the moſt whimſical Vagaries: While Thought is a Burthen, and Reflection is a Drud-

gery, Solitude fills them with Horror, and a ſerious Diſcourſe makes them melancholy.

Above all, *Camillus* is moſt earneſtly deſirous to have his tender Charge, grounded in the Principles, and actuated with the Spirit, of Chriſtianity. No Scheme, He is thoroughly perſuaded, was ever ſo wiſely calculated, to ſweeten their Tempers, to exalt their Affections, and form them to Felicity, either in this World or another. It is therefore his daily Endeavour, by the moſt eaſy and endearing Methods of Inſtruction, to fill their Minds with the Knowledge of thoſe heavenly Doctrines; and win their Hearts to the Love of that invaluable Book, in which they are delineated.—He longs to have a Senſe of GOD Almighty's Goodneſs impreſſed on their Souls. From this Source, under the Influences of the ſanctifying Spirit, he would derive all the Graces, and all the Duties of Godlineſs *. With this View, he ſpeaks of the Divine Majeſty, not only as ſuper-eminently great, but as moſt tranſcendently poſſeſſed of every delightful, every charming Excellence. He repreſents all the Comforts they enjoy, and every Bleſſing they receive, as the Gifts of his boun-

* This Method is perfectly conformable to the Practice of the Pſalmiſt; *Thy Loving-Kindneſs is ever before mine Eyes, and* animated by this ſweet Inducement, *I will walk in thy Truth,* Pſal. xxvi. .—To the Injunction of our Divine Maſter; *If ye love me* let this be the Proof, this the Fruit of your Affection, *keep my Commandments,* John xiv. 15.—And to the Experience of the chief of the Apoſtles; *The Love of Chriſt,* though not excluſive of, yet ſuperior to every other Motive, *conſtraineth us,* 2 Cor. v. 14.

tiful Hand, and as an Earneſt of unſpeakably richer Favours. He often, often reminds them, that, whatever their heavenly Father *commands*, *forbids*, *inflicts*, proceeds from his over-flowing Kindneſs, and is intended for their Eternal Good, if, by theſe Expedients, He may awaken in their Minds, an habitual Gratitude to their everlaſting Benefactor. The Actings of which noble Principle, are not only fruitful in every good Work, but productive of the trueſt Satisfaction. Somewhat like the fragrant Steams of conſecrated Incenſe: which, while they honoured the great Object of Worſhip, regaled with their pleaſing Perfumes of devout Worſhip.

Nothing is more diſpleaſing to *Camillus*, than the fond Flatteries, which their injudicious Admirers beſtow, on their Shape and Complexion, the Gracefulneſs of their Carriage, and the Vivacity of their Wit. He would fain make them ſenſible, that theſe Embelliſhments are of the loweſt Value, and moſt fading Nature *;—that if they render their Poſſeſſors vain and ſelf conceited, they are far greater Blemiſhes, than a Hump on the Back, a Wen in the Neck, or Stuttering in the Speech.—

* Here is the amiable and noble Reverſe of that modiſh Picture repreſented by *Milton*:

For that fair female Troop thou ſaw'ſt, that ſeem'd
Of Goddeſſes, ſo blithe, ſo ſmooth, ſo gay,
Yet empty of all Good, wherein conſiſts
Woman's domeſtic Honour and chief Praiſe;
Bred only and completed to the Taſte
Of luſtful Appetence, to ſing, to dance,
To dreſs, and troll the Tongue, and roll the Eye.
B. XI. 614.

He

He would have them thoroughly convinced, that notwithstanding all their Silks, Diamonds, and other Marks of their superior Circumstances, they are ignorant, guilty, impotent Creatures. Blind to Truths of the last Importance; deserving the Vengeance of eternal Fire, and unable of themselves, to think a good Thought. That from such Convictions, they may perceive their absolute Need of a Saviour: a Saviour in all his Offices—as a Prophet, to teach them heavenly Wisdom—as a Priest to atone for all their many, many Sins—as a King, to subdue their Iniquities, write his Laws in their Hearts, and make them, in all their Conversation, holy.

In short; the Point He chiefly labours, is, To work in their Hearts a deep, an abiding Sense, that GOD is their Supreme, their only Good; that the Blessed JESUS is the Rock of their Hopes, and the Fountain of their Salvation; that all their Dependence, for acquiring the Beauties of Holiness, and tasting the Joys of the sublimest Virtue, is to be placed on the HOLY GHOST the Comforter.—Amidst all these Efforts of his own, He never forgets, never fails to plead, that precious Promise of unchangeable JEHOVAH; *I will pour my Spirit upon thy Seed, and my Blessing upon thy Offspring; and they shall grow up,* in Knowledge and in Grace, *as Willows by the Water Courses* *.

A Lady

* *Isa.* xliv. 3, 4. A Promise of inestimable Worth: never to be forgotten by believing Parents; better, to their Children, than the largest Patrimony, or the richest Dowry.—It is exceedingly beautiful, and equally comfortable. Not, I will *drop*, I will *distil*, but I will *pour*:

A Lady of brilliant Parts, but no very extraordinary Piety, told *Camillus*: That He would spoil the pretty Dears; would extinguish that decent Pride, and Fondness for Pleasure, which are shining Qualifications in an accomplished young Lady; which give her an Elevation of Sentiment, and a Delicacy of Taste, greatly superior to the ignoble Vulgar.— To whom he replied: " Far from extirpating their " Passions, I only attempt to turn them into a right " Channel, and direct them to the worthiest Ob- " jects. Willing I am, that they should have a " decent Ambition; an Ambition, not to catch " the giddy Coxcomb's Eye, or be the hackneyed " Toast of Rakes: but to please their Parents; to " make a Husband happy; and to promote the " Glory of God.—They may entertain a Fond- " ness for Pleasure; but such Pleasure, as will en- " noble their Souls; afford them substantial Satis- " faction; and prepare them for the Fruition of " immortal Bliss.—Let them be covetous also, if " you please, Madam; but covetous of redeeming " their Time, and of gaining intellectual Improve- " ment: covetous of those Riches, which no Moth " can corrupt, nor Thief steal; which neither " Time, nor Death destroy."

In all these Instances of parental Solicitude, his beloved *Emilia* takes her constant, her willing Share; contributes her Advice in every Plan that is con-

pour: denoting a large and copious Supply. They shall grow, not as a *Root* out of a *dry* Ground; but as a *Tree* planted in a most *kindly* Soil, where it is plentifully *watered*, and *flourishes* in the most ample Manner.

certed;

certed; and her hearty Concurrence in every Expedient that is executed: every Expedient, for polishing the human Jewel *, and making their Manners, as faultless as their Forms.—May the GOD of infinite Goodness, the sacred Source of all Perfection, prosper their Endeavours! That, as the young Ladies are adorned, in their Persons, with native Beauty; they may be enriched, in their Understandings, with refined Knowledge; and dignified, in their Souls, with the Spirit of the blessed JESUS.—Then, surely, more amiable Objects, the Eye of Man cannot behold: more desirable Partners, the Heart of Man cannot wish.

* Delightful Task! to rear the tender Thought,
To teach the young Idea how to shoot,
And pour the fresh Instruction o'er the Mind.
THOMSON's *Spring*.

F I N I S.

JACOBI HERVEY

DE

LIBRO JOBI

EPISTOLA

AD

CAROLUM THAYER.

ADVERTISEMENT.

THE Defign of this Publication, is to acquaint the Reader with the late ingenious Mr. *Hervey*'s Sentiments on the Book of *Job*; and it is given to the Community in the Language with which it was penned, as a Specimen of the Author's *Latin* Style: But as it has never been corrected, it is prefumed that the candid Reader will make proper Allowances for its Defects.

N. B. *The original Letter (without the leaft Variation) was tranfmitted to the Prefs, by the Rev. Mr.* Robert Knight, *Rector of* Wefton-Favell *in* Northamptonfhire, *who married Mr.* Hervey'*s youngeft Sifter; and it is now depofited in the Hands of Mr.* Rivington, *for the Satisfaction of fuch as defire to be affured of its Authenticity.*

1766.

REVERENDO VIRO

CAROLO THAYER

SALUTEM.

MIROR equidem, Vir ſpectatiſſime, tantam tibi Linguæ non vernaculæ, quæque ab hodiernis Colloquiis exulat, Copiam in promptu eſſe. Nî Te jamdudum noſſem, uberrima iſta Romani Eloquii Penus facile me induceret ut crederem, *Tuſculi** Te potiùs quàm *Abingtoniæ* †, habitaſſe. ——Quod ad me attinet, quum probè ſciam, quàm rudis ſim & inexercitatus in hoc ſcribendi genere, paulum abfuit quin ſilentium mihi perpetuum indixiſſem. Per plurimos dies, tenuitatis noſtræ conſcius, manu de Tabulâ timidam cohibui. Verùm enimverò Pudor reclamavit, Animuſque ab Ingratitudine abhorrens ſtimulos addidit; atque inde fit ut Calamus, impar licet & ineptus, ad epiſtolare munus jam tandem excitatus eſt.

Gratias itaque ago, quantas poſſum maximas, quod plurima mihi notatu digniſſima de Jobo, Jobique Libro, pro ſingulari tuâ humanitate atque eruditione, ultrò communicaſti.——Verſionem imprimis ad examen revocas. Nitida ea eſt, Elegantiarum ferax, vimque Hebræarum vocum, ſuprà quod ſperari potuit, vix imminutam tradit. Addas licet, novam eam eſſe in plurimis, ſed quæ

* *Tuſculum*, Urbs Italica, ubi Villa Ciceronis.
† *Abingtonia*, Oppidulum propè Northantoniam.

auctoritatem ſuam ſecum afferat, & legentium ſuffragia primo ſtatim ab intuitu adſciſcit.—Notas deinde ſagaci percurris Oculo. Quas qui legit relegitque, haud facile eſt dicere, utrum plus ſit reportaturus Utilitatis, ex ampliſſimâ Orientalis Eruditionis Segete; ceu potiùs Oblectamenti, à dulciſſimo illo criticæ Artis Flore. Adeò non frivola ſunt & futilia quæ ubique annotantur, ut Vocabulorum Emphaſin, Argumentorum Pondera, Senſuum Sublimitatem, Colloquii denique Telam pulcherrimo ordine deductam manu, limatiſſimâ admotâ colluſtrant. Imò, tanto affuſo lumine colluſtrant, ut vel mihi hebetioris Ingenii Viro pateſcant, & patefacta placeant. Quid multis? eum ipſum, puto, qui Commentatorem nactus eſt Jobus, quem præ omnibus aliis optaſſet, ſi ſuperſtes adhuc inter Homines verſaretur.

De Jobi ævo, quo vixit, non conſtat inter Doctos, neque opinor conſtabit unquam. Atqui veriſimillima videtur quam Tu aliique tuentur Opinio. In veſtras partes non invitus tranſeo. Illuſtrem hunc Principem non niſi poſt Abrahamum floruiſſe certo certius eſt. Qui enim nomen Terræ dedit, quam alter Amicorum coluit, Temanitidi, is inter Eſaui Poſteros numeratur. Prohibet porrò inſigniſſimum iſtud Encomium quo cohoneſtatur à Spiritu Sancto ne ſuſpicemur eum diebus Patriarcharum Iſaaci aut Jacobi vitam tranſegiſſe. Vix potuit vere dici אין כמהו בארץ niſi poſt funera Joſephi. Inter hunc igitur morte ablatum, & Moſen ex Ephebis exceſſum, omninò ſtatuenda videtur æra Jobi.

De Scripto ipſo, profluxiſſe illud ab aliâ quam Jobi munu nullus dubito. Is quippe inter Arabas nutritus, atque Arabum Linguæ aſſuefactus, vix tantâ fuit Hæbraicarum Literarum peritiâ imbutus, quantâ opus erat ad res tales tali verborum nitore & Concinnitate conſignandas Chartis. Si Moſi Authori Librum aſcribere quis maluit, quod Anglicana noſtra in Obſervatiunculis ſuis Margini affixis Editio innuit,

nuit, tum demum arbitor ante Iſraelitas per Deſerta traductos confectum eſſe. Legiſlator ille celeberrimus dum tanto Agmini Ducem ſe Rectoremque præbuit, vix potuit ad Hiſtoriam Poeticam contexendam animum appellere. Ingens præterea rerum quotidie agendarum Multitudo atque onus, ne tale aliquid moliretur, mentem ſine dubio abſtraherent. Nulla autem eà potuit opportunior eſſe Occaſio, quæ illi obtigit, dum exul inter Midianitas commoratus eſt. Ruſticabatur tunc temporis; otiabatur omnia habuit indulta, quæ Poetæ Ingenium ſtimulare atque accendere ſolent. Huic inſuper Sententiæ adſtipulatur, quòd in eas Regiones relegatus, omnia quæ ad Jobum, finitimæ Terræ Incolàm, pertinerent, edilcere potuit uberiùs. Gnaviter quoque pro tali Conjecturâ militat frequentior exotici Idiomatis uſus, Phraſiumque Varietas Arabicam indolem planè redolentium.——Warburtonus noſter omni niſu id agit, ut Eſræ, Scriptorum Sacrorum ultimo, Theſaurarium hoc Theologiæ, Philoſophiæ, atque omnigenæ ferè Doctrinæ acceptum referamus. Quæ quidem Hypotheſis ſpecioſa licet, & Rationibus neutiquam contemnendis ſubnixa, fidem apud me non obtinet. Signa enim ſunt (nî vanus auguror) & Criteria, paſſim per Librum ſparſa, quæ Ætatem longè antiquiorem ſubindicant. Ad Legem latam aut res geſtas Iſraelitarum ne alluſum eſt, quod mihi videre contigit, uſpiam. Nullibi vel Mentio fit Miraculorum in Ægypto & per Deſerta editorum. Quæ tantum cuivis Poemati conciliarent Decus, tantum porrò Judæis Solamen ſuppeditarent, ut à nemine cordato intacta prorſùs relinquerentur.——Inter alia quæ ſcripſiſti pulcherrima, τὴν γνησιότητα toti huic Hiſtoriæ adſtruis. Adeo non eſſe aſſeris, aſſertumque probas, fictitium quendam pii Ingenii Luſum, ut omnia rè contra revera agerentur. Proinde non debere aliquem interlegendum putare, ſibi ante Oculos eſſe ejus ſolius

quod

quod fieri potuit figmentum, sed genuinam ejus quod fuit Narrationem. Me jam antea huic Opinioni accidentem, fecerunt quas protulisti Rationes, ut ei arctiùs adhæream.——Etsi verò Historiæ Veritatem sibi vindidet, dramatici tamen Operis Lepores præ se fert. Voces si spectes, ornatissimæ illæ cultissimæque, non tam enarrant, quàm Res conspiciendas fermè exhibent. Sensibus autem nihil gravius, grandius, sublimius, Deo inspirante dignius, aut humano Generi magis scitu necessarium. Characterum intercà Diversitas mira; quodque artis est summæ, ad vivum depicti singuli, & sibi invicem undique constantes —Alterâ insuper venustatis specie gaudet Jobæis nostra, quæ artificiosis Dramaticorum Commentis decori est atque ornamento. Non fumum ex Fulgore, quod monuit Criticus, sed ex Fumo Lucem edit. Sermone pedestri orditur. Inde pedetentim progreditur ad altiores dicendi modos. Et Cothurno induto, sensibus quoque assurgit. Rerum major nascitur ordo. Vehementiores Congressus. Acriora Confligantium Certamina. Usque dum nihil amplius aut fortius hinc illinc dici potuit. Tum demum intervenit Moderator. Quæ pravè dicta sunt utrinque subacto pensitat judicio, debitâque reprehensione castigat. Summâ, si fieri potest, ope nititur, ut fervidos Disputantium Animos componat, litemque diu agitatam dirimat. Sed frustrà. Major inest Nodus, & difficilioris longè Solutionis, quàm ut Juveni remonstranti cedat. DEUS, ecce DEUS adest! Quidquamne augustius excogitari possit? Qui Circuitus Cœlorum perambulat, in Arenam quasi (constet summa Reverentia dicto) descendit. Quique Astra par inane volventia librat, ILLE IPSE Controversiæ hujus Momenta & Pondera æquâ quasi bilance trutinat. DEO autem orante causam, ut ferocientes Animi subsidunt! Reniti cessant. Manus dant. Obmutescunt. Jobus ipse, quem lau-

tiores de suâ Puritate tumidique nimis Conceptus, ultrà quàm par erat, vexerant, Erroris convictus, Iniquitatis manifestus, Pudore suffunditur, arma projicit, ad pedes infinitæ misericordiæ venerabundus devolvitur. Noscit seipsum; pœnitentiam agit; cedendo vincit; eumque, simul atque se coram DEO humillimè deprimit, Calamitatis sortitus est Exitum, quem nefas esset expectare, dum inculpatam sibi Integritatem temerè nimis arrogavit. Omnia sua, non ita pridem miserè deperdita, cumulatissimà manu reponit, auget, stabilitque Numen propitium. Palmæ ad instar, pressus resurgit; quumque omnes de felicitate suâ conclamatum iri arbitrabantur, tum demum rediviva evasit, multòque, quàm olim, lætiùs effloruit.——Quàm subitanea atque insperata prorsùs Catastrophe! Quàm jucundius Malorum finis! Quam pulchra Coronis toto Operi superinducta!

Leviter hæc tetigisse sufficiat. A Rebus curiosæ speculationis, tuo doctus Exemplo, ad utiliora longè Mentem Calamumque verto. Quæ Fidem vacillantem suffulciant, Praximque errabundam nimis, Gubernatoris solertis ritu ad Clavum assiduè sedentis, corrigant dirigantque, ea nunc consideranda occurrunt.——Quod prudenter mones, de ediscendâ Animi Fortitudine ex Jobo Afflictionum Agminibus lacessito, nec tamen fracto aut prostrato; de petendis insuper ad Patientiam Incitamentis ex Jobo mala acerbissima passo, atque humiliter se & summissè ferendo oneri accingente; id avidè arripio; memoriâ defixum teneo: Deumque precor ut in ima atque intima Cordis transeat.——Nobilissimum illud quod Resurrectioni * Mortuorum perhibetur Testamonium, Te eò remittente Meditationes nostras, libenter adeo. Quumque aliqui, de Re Christianâ non benè meriti, monumentum istud ære perennius,

* Vide Jobi Cap. xix. 25.

auro

auro pretioſus convellere ſatagunt, pergratam ſanè operam navat Interpres noſter, dum validiſſimis rationum viribus id ſibi ſtabiliendum accipit. Non Te latet fuiſſe inter Eruditos, qui pulcherrimam hanc Jobinæ Fidei Confeſſionem aliorſum detorquere ſtudent; & de fortunis ſolummodò redintegratis ut intelligatur velint. Quem quidem Errorem radicitùs avulſum & funditùs deletum, non ſine gaudio & gratulatione, in lucubrationibus hiſce accuratiſſimis contemplari datum eſt.——Quod mihi de Redemptore גאלי ſuggeris, id profectò arridet magnopere, & toto pectore amplector. Vellem de quocunque ſacrorum voluminum Libro dicere, quod olim Auguſtinus optimè, "Sunt Scripturæ tuæ Deliciæ meæ." Nulla eſt inter Codices divinos Pagina, quæ non Aurifodinis ſit præſtantior; nulla vel minutiſſima inſpiratæ Veritatis Portincula, quin melle hyblæo dulcior longê. Quæ autem de CHRISTO vaticinantur; CHRISTUM ſive venturum ſpondent, ſive adventum depingunt; CHRISTUM, ægris Medelam, lugentibus Solatium, vicariam pro Sontibus Victimam, ἀντίλυτρον, ἀντίψυχον, ea apud me, infinitum quantum! palmam præripiunt. Renident ea Margaritarum inſtar hinc inde coruſcantium; ſive, ut cum Poetâ loquar, velut inter ignes Luna minores. De his Colloquia apud ædes privatas, de his pro Roſtro Conciones, de his denique Contemplationes domi, foris, inſtituere geſtirem. Imò in his totus eſſem, atque immorarer jugiter, niſi Corruptela, proh Dolor! naturæ inſita obſtaret; vagæque ac inſtabiles Cogitationes Mentem in contraria identidem deflecterent. Hæc enim edidiciſſe, Sapientia eſt; his fidem adhibuiſſe, Salus. Qui hæc ad unguem callet, bonus evadet Theologus; quique Animo penitiùs imbibit, Chriſtianus.

At quò feror? In quæ ſpatia effuſus, trans Limites Epiſtolaris Commercii excurro? Reprimo me tandem. Unum duntaxat, præ aliis eximium,

è ver-

è verſione anteà laudatâ, locum ſeligere liceat. Ea erit Scriptiunculæ hujus noſtræ Meta, & Patientiæ tuæ laſſæ plus ſatis & defatigatæ Levamen. Verum ibi priſtinumque Senſum, acerrimo Ingenii acumine è Tenebris erutum, & non ſine magno ſanæ Doctrinæ commodo repoſitum, lætus aſpicio. Pericopam, ſi vacat, videre eſt Cap. iv. 17. "Num Mortalis *a* (non *præ*, ut noſtra ſe habet hîc ſaltem malefida verſio) numine juſtus erit? Haud memini legiſſe me, aut narrando accepiſſe, ab ullo unquam eò Impudentiæ deventum in, ut juſtiorem ſe Deo, perfectionis omnimodæ fonte ac normâ, venditare auſit. Vix igitur, imò ne vix quidem operæ pretium fuiſſet, tanto cum conamine dictorum & pompâ refellere, quod in nullius quotquot ſunt mortalium Cogitationes introire potuit. Neque aliud quàm Nugatorem agit Scriptor divinus, ſi fidem redditioni receptæ habes; ſin vero Schultenſii admittas, non item. Exhibet iſta Nodum Deo vindice dignum. Errorem perſtinget jugulatque, quo nullus alius exitialior, quive importuniùs ſeſe in mentes noſtras ingerit. Speciem omnem humani, quod vocatur, meriti tollit, convellit, conculcat. Neque ſinit, ut minima vel Sanctiſſimis Hominum, aut ſua jactandi, aut ſe juſtificandi, anſa ſit relicta. Quin omnes omnino, utcunque Pietatis Puritatiſque Encomiis per terras nobilitatos, coram ſupremo Judice reos, ἀναπολογήτους ſiſtit. Nullos proindè poſſe à tremendo illo Tribunali pœnarum expertes abire, niſi gratuito iis condonentur Peccata, & CHRISTI Mediatoris Juſtitia iis in Salutem imputetur. Ecce revera Evangelicum ante Evangelium! Qui non cutem ſolam œconomiæ iſtius ſalutiferæ inveniſſet palpando, ſed in ipſiſſima Viſcera & Medullas quodammodò penetrâſſe videtur. Felices Nos Noſtroſque, ſi eundem *Fidam* medullitùs hauſiſſe detur! Amo mehercule Hominem, qui feliciter commentando hæc tam luculenta εὐαγγέλια Jobo, Chriſtianiſ-

mo,

mo, Nobisque etiam, aut Inscitiâ Hebraicæ dictionis, aut Incuriâ Interpretum ablata, instauravit demum ac restituit. Te verò impensiùs, Vir reverende, amo atque colo; dulcissima cujus Amicitia, plus unâ alterâque vice experimento cognita, fecit, ut amplissimam ex eâ Voluptatis atque Emolumenti Messem sperare, ac mihimet ipsi pollicere audeam. Ut vivas, valeasque, ex animo optat

Tibi devinctissimus

JACOBUS HERVEY.

P. S. Si qua in re Tibi, salute recuperatâ, prodesse potero, id ne dicam roges, sed jubeas velim.

REMARKS

ON

LORD BOLINGBROKE's

LETTERS

ON THE

STUDY AND USE OF HISTORY:

So far as they relate to the

HISTORY of the OLD TESTAMENT;

And especially to the

CASE OF NOAH, DENOUNCING A CURSE UPON CANAAN.

IN A LETTER TO A LADY OF QUALITY.

By JAMES HERVEY, A. M.
Late Rector of Weston-Favel, Northamptonshire.

Merses profundo, pulchrior evenit. HOR.

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PREFACE.

THE Reader will ſee, from the *Date* of the following Letter, that it was written a conſiderable Time ago. From which Circumſtance He will probably conclude, that it was not intended for Publication. A Conjecture, which is perfectly juſt. The Publication is owing to the *right honourable* Perſonage, whoſe Name, though it would grace and recommend his Papers, the Author is not allowed to mention. Her Ladyſhip's Commands, which would admit of no Excuſe, drew the Remarks from his Pen; and her Deſire, which with Him will always have the Force of a Command, has

 brought

brought them to the Preſs.---It will give Him the higheſt Pleaſure, if, while He is paying the Debt of Obedience and Gratitude to a noble Friend, He may ſupport the Dignity of the Divine Word; may raiſe its *Eſteem*, and promote its *Study* among Men. Becauſe then, He may reaſonably hope, to promote the *beſt Intereſts* of his Fellow-creatures; and ſubſerve that grand Deſignation of the Almighty Majeſty, expreſſed by the Pſalmiſt ---*Thou haſt magnified thy Word above all thy Name* *.

* Pſalm cxxxviii. 2.

MADAM,

AS you was pleased to ask my Opinion concerning LORD BOLINGBROKE'S Remarks on the *Scriptural History*, I have procured the Book; have perused what relates to the Subject; and submit to your Judgment, the Thoughts which occurred. Assuring your Ladyship, that, though many might discuss the Point, much more clearly and satisfactorily, than the Person you favoured with your Commands; yet, no one can think it a greater Honour to receive them, or a greater Pleasure to execute them.

"The Old Testament, it is alledged, is no sufficient Foundation for *Chronology* from the Beginning of Time *."—To enter upon the *Niceties* of Chronology, would, perhaps, be too *difficult* a Research; at least, it would require from your Ladyship a more *painful* Attention, than I should chuse to occasion by any of my Letters. And I very frankly own, that I am by no means Master of the Argument, nor equal to the Task. Others, I don't doubt, whose Inclination has disposed, and whose Genius has fitted, them for this particular Study, will undertake to decide the Question; and give the Honour, where the Honour is due.—This, however, from a very scanty Survey of the Case, I can easily discern; That the Chronologer will no where find such *memorable* Events, for fixing his

* See *Lord Bolingbroke's* Letters, on the Study and Use of History, Vol. I. Pag. 98.

his Æras; nor ſuch *early* and *ſubſtantial* Aids, for computing his Time; as from the *Moſaic* Monuments, and the ſacred Annals.

From the Beginning of the World to the Flood, we have an *orderly Gradation* of Time, marked out by the Lives of ten eminent Patriarchs.——From the Flood, we may proceed to that glorious Promiſe of a Redeemer, made to *Abraham*; *In thy Seed ſhall all the Nations of the Earth be bleſſed.*——From this Promiſe, to the miraculous Deliverance of the *Iſraelites* from *Egyptian* Bondage.——From thence, to the Building of *Solomon's* Temple; which was an illuſtrious Type * of that divine Perſon, *in whom dwells all the Fulneſs of the Godhead bodily.*——From the Building of this magnificent Structure, to the Demolition of it by the *Babylonian* Monarch.——From thence, to the Conqueſt of *Babylon* by *Cyrus* the *Perſian.*——And from the Reign of *Cyrus*, to that grand, that moſt important of all Tranſactions, the Death of Meſſiah the Prince: When He *finiſhed the Tranſgreſſion, and made an End of Sins, and made Reconciliation for Iniquity, and brought in everlaſting Righteouſneſs* †.

The *intermediate* Space, between each of theſe very diſtinguiſhed Periods, may, I believe, be aſcertained, to a conſiderable Degree of Exactneſs, from the ſacred Volumes. If ſo, this will conſtitute a more comprehenſive and perfect Syſtem of Chronology, than can be derived from the *Olympiads* of the *Grecians*, or the *Hegira* of the *Mahometans*; from the *Perſian*, the *Roman*, or any other *Epocha*.

But the *Hiſtory* of the *Old Teſtament* is much more neceſſary to be known, and much more eaſy to be un-

* Gen. xxii. 18. John ii. 21. † Dan. ix. 24.

understood. Yet this, my Lord suggests, is not a *complete* History of the first Ages*.——We allow the Suggestion. It neither is, nor has Materials for, a complete universal History. It pretends to nothing more, than to relate the Affairs of *one* particular Family; in which the *Church* of GOD was to subsist, and from which the SAVIOUR *of Men* was to spring. Nevertheless, so many *collateral* Incidents are touched upon; so many Branches of this main Stream are occasionally pursued; as present Us with a Collection of the most *ancient*, the most *curious*, and most *instructive* Facts.

Here, we are brought acquainted with the *Creation* of the World, and the Formation of Man. The *Origin* of *Evil*, both natural and moral, is discovered in the Fall of our first Parents; and the Displeasure of GOD against Sin is manifested, by the Waters of a general Deluge.—Here, we see the Preservation of our Species in the Ark, and re-peopling of the Earth by *Noah*; the Invention of polite Arts †, and the Rise of useful Manufactures ‡; the Establishment of Nations, and the Founders of their principal Kingdoms §. Not to add; that these Records are the royal Archives, in which, the *Charter* of our *Sovereignty* ‖ over the Creatures is preserved; and the

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* Pag. 83. † Gen. iv. 21. ‡ Gen. iv. 20, 22.

§ Gen. Chap. x. Which, though but little adverted to, is the noblest Piece of *geographical Antiquity*, extant in the World. It shews Us, how the whole Earth, from the three Sons of *Noah*, was overspread, inhabited, and denominated. It discovers the *true* Source of the several Nations; about which, profane Authors either say nothing at all, or else say what is *chimerical*, *precarious*, *false*.

‖ Gen. i. 28.

original *Draught* of the *Covenant* of Grace *, deposited.—Here then, may we not challenge *any*, or *all* the Books, written in every Language under Heaven? What Memoirs go *so far back* into Antiquity? What Memoirs are *so interesting* to all Mankind?—Had they been transmitted to us by any *Grecian* or *Roman* Author, how would they have beed admired and valued! How lavishly, and indeed how justly, praised!

Another Excellency of these Writings (and peculiar to these alone) is, That they not only reach backward, as far as the *very Birth* of Things; but proceed forwards, even into the *remotest Futurity*.——They foretold the Ruin of *Babylon* †, the noblest, the best fortified, and most commodiously situated, Metropolis in the Universe. Who said, and no one would have suspected it to be a vain Boast, *I shall be a Lady for ever* ‡. Yet, the Scriptures pronounced her utter *Destruction* §; and specified the *Person*, who should bring about this great Catastrophe.—They pointed out the Place of his *Abode* ‖.—They described him, by several *distinguishing* Circumstances **.—They particularized the Genius of his *warlike* Enterprizes ‡.——They mentioned his very *Name*.

* Gen. iii. 15. † Isaiah xiii. 19, &c. xvi. 23, 24.
‡ Isaiah xlvii. 7. § Isaiah xiii. 19, 20, &c. xvi. 23, 24.
‖ Isaiah xlvi. 11.

** That He should besiege and take the most impregnable of Cities, *Isaiah* xlv. 1, 2.——That He should enrich himself with immense Spoils, *Isaiah* xlv. 3.——That He should not be a Tyrant, but a *Shepherd* to the captive *Jews*; should release them from their Captivity, and both permit and promote the Rebuilding of their Temple, *Isaiah* xliv. 28.

‡ He is called a *ravenous Bird*, Isaiah xlvi. 11. Denoting his *Speed*, *Activity*, and great *Expedition*. Which were more like the Flight of a *swift-winged* Bird, (this is the exact Sense of the

Name *.—All this, some Hundreds of Years, before the Event took Place, or the Conqueror was born.

They foretold the *Rejection* and *Calamities* of the disobedient *Jews*; who are the chief Subject of their History. (And this, surely, could not be with a View to aggrandize their Nation, or to answer any sinister Design.) That they should be subdued by their Enemies, lose the Favour of their GOD, and the Possession of their native Land. Yet not be *settled*, as a *Colony*, in some particular Tract of the Victor's Dominions, but be *scattered abroad* under the whole Heavens †.—This was threatened by their JEHOVAH,—this is recorded in their Books,—and this is, even *now*, so remarkably fulfilled, as to be a Fact of the utmost Notoriety. Go into the most polite or most barbarous Countries, the nearest or most distant Parts of the World; you will, every where, find *living Evidences* of this scriptural Prediction.

The Scriptures speak in the most explicit and peremptory Terms, with regard to the *Restoration* of the

the original שע) than the March of an Army, with all its Encumbrances. This is acknowledged by *Tigranes*, in his fine expostulatory Discourse with *Cyrus*: Ταχει δε τοσυτον περιεγενε αυτε, ωςε πορρωθεν εφθασας ελθων συν πολλω ςολω, πριν τελος την παρ εαυτω δυναμιν αθροισασθαι. *You so far exceed the King of* Armenia *in the Swiftness of your Motions, that, before He could get together the few Forces quartered in his Neighbourhood, you are come from a distant Country, and have surrounded Him with a large Army*? Xenoph. Cyropæd. Lib. III.—Thus *Alexander*, whose Marches and whose Victories were almost incredibly swift, is beautifully and exactly characterized by the Prophet *Daniel*. *As I was considering, behold! an He goat came from the West on the Face of the whole Earth, and touched not the Ground.* Chap. viii. 5. No *Orator*, with all the Powers of Language, could more *beautifully* have described the Rapidity and the Extent of the *Macedonian* Conquests. Nor could any *Historian*, though writing after the Accomplishment of the Events, have described them more *exactly*.

* Isaiah xliv. 28. xlv. 1. † Deut. xxviii. 64. Amos ix. 9.

the *Jews**—This Reſtoration could not be effected, at leaſt could not be obſerved, if they had been blended and incorporated with the Inhabitants of other Climes. Therefore, to be a *preſumptive Proof* of its Accompliſhment; and to render it, when accompliſhed, the *moſt obſervable* of all Revolutions; they have ſubſiſted a *diſtinct* People, amidſt all the Regions whither they have been driven.—A moſt ſingular and aſtoniſhing Circumſtance! How *ſoon* were the *Danes*, the *Saxons*, and the *Normans*, mingled with the *Britons*! And how *entirely* are they all melted down and loſt, among the Natives of our Iſle! But the *Jews*, like a Drop of Oil on the Water, have continued a *ſeparate* Community; and, though *diſperſed* into *all* Nations, are not, through the long Courſe of ſeventeen hundred Years, *embodied* with *any*.—This is ſuch a *Peculiarity* in the Diſpenſations of Providence, as I can never ſufficiently admire: And is, I think, an *undeniable Voucher* to the Authenticity of the Scriptures; held forth, as it were by the Hand of Omnipotence, in the Sight of all the World.

Such

* Ezek. xi. 17. Amos ix. 14, 15. Zech. xiv. 10, 11. I have not ventured to determine, whether this Reſtoration of the *Jews*, is to be underſtood of a Return to *their own Country*, or of their Converſion to the *Faith of CHRIST*. Though I think, the *latter* is the Meaning of the Holy Spirit; will be no leſs wonderful than the former; and ſeems to be ſupported by ſuch Paſſages as the following.—*They ſhall look on ME, whom they have pierced, and mourn.* The Gift of *Repentance*, not the Circumſtance of *Place*, is the material Point, *Zech.* xiii. 10.—*When it ſhall turn*, not to the Tribes of *Iſrael* to *Jeruſalem*, but the Heart of the *Iſraelites to the LORD*, 2 Corinth. iii. 16.—Then *all* Iſrael *ſhall be ſaved*, Rom. xi. 26. ſhall be made Partakers of the Goſpel, of its ſacred Privileges, and its great Salvation. In which they will enjoy all, more than all the Bleſſings, which *Canaan* could afford. Of which, that goodly Land, in its utmoſt Fertility, Affluence, and Glory, was but a Type.

Such Events the antient Scriptures foretell, and *such* Facts they relate. Facts of incomparable *Grandeur*, and Events of the greatest *Importance*. All which are delivered in such a *majestic Simplicity* of Style, as nothing can equal but their precise Veracity.—Yet *these* Books Lord *Bolingbroke* disparages; and, at the same Time, extols the Writings of *Tacitus*.—The Remains of *Tacitus*, He tells us, "are precious Remains *." Those of the *Holy Scripture*, "are dark and imper-"fect Accounts †." In *Tacitus*, "History pre-"serves her Integrity and her Lustre ‡." In the *Holy Scripture*, instead of History, you have "an "Heap of Fables; which can pretend to nothing "but some inscrutable Truths, and therefore useless "to Mankind §."—Every Line of *Tacitus* has Weight ||, and cannot be mentioned without Admiration. Whereas, the *sacred History* is put upon a Level with the Extravagancies of *Amadis* of *Gaul* ¶, and "can never gain sufficient Credit from any rea-"sonable Man **."

Who is this uncircumcised Philistine, said *David*, *that He should defy the Armies of the living* GOD ††? And who

* Pag 161. † Pag. 108. ‡ Pag. 161. § Pag. 121.
|| Pag. 161. ¶ Pag. 121.
** Pag. 118.—If, in the Pages I have referred to, and the Sentences I have quoted, my Lord does not aim at the *Scriptural Records*, I shall very willingly, nay, *most gladly* acknowledge myself mistaken. To me, after a repeated and attentive Perusal of the Passages, He appears to mean *those*, and those *principally*. He means, according to his own Profession, *such antient History as He had been describing* (see Page 118.) and I am very sure, the principal Subject of the preceding Sheets, was the *sacred*.—But why should not his Lordship speak his Sentiments *plainly*? Is it for Want of Ingenuity? Or owing to Diffidence in the Cause?

†† 1 Sam. xvii. 26.

who is this *Tacitus*, would I ask, this darling Author, that *He* ſhould be raiſed to the Skies, while the *divine* Hiſtorians are trodden to the Duſt?—If your Ladyſhip is unacquainted with his Character, let me give it in the Words of a moſt elegant and maſterly Critic.

" Having conſidered the principal Qualities of " *Tacitus* as a Writer and an Hiſtorian; I cannot " help thinking, that there is a falſe Sublime and " Affectation in his Deſcription: A Scurrility and " ſatyrical Vein, with too epigrammatical a Con-" ciſeneſs in his Wit; an Acuteneſs, but too ſpecu-" lative, and a Policy over-refined in his Obſerva-" tions; a malignant and ill-natured Turn in his " Characters; a Philoſophy too abſtracted and ele-" vated in his Reaſoners, and a Vanity in his Learn-" ing. In ſhort, that he is in Antiquity a Pedant; " in the Philoſophy of Nature a Sceptic; in Morals " looſe; in Deſcription gaudy and pompous; in Po-" litics ſubdolus, refined and knaviſh *."

Yet *this* is the Writer, that muſt be placed in ſuch great Superiority to *Moſes*, *Joſhua* and *Samuel*. *This* the Hiſtory (riſe Criticiſm, and reſent the Indignity!) that is ſpoken of with Applauſe and Rapture, even while the ſacred Annals are treated with Diſreſpect and Obloquy.

I might recount the glorious *Privileges*, exhibited in this bleſſed Book; the ineſtimable *Promiſes*, made to the Righteous; the tenderly compaſſionate *Invi-*

tations,

* The Treatiſe, which furniſhes me with this Extract, is written by Mr. *Hunter*; is entitled *Obſervations on* Tacitus; and, if my Reader has not peruſed them, I dare venture to aſſure Him, that He has one of the *higheſt* Entertainments in polite Literature yet to come. See pag. 184.

tations, addreſſed to Sinners; the refined and exalted Diſplays of *Morality*; with many other noble Particulars—which it is the Prerogative of *Scripture*, to contain—the Wiſdom of Mankind, to believe—and the only Felicity of our Nature, to be intereſted in them, and influenced by them.

But my Lord is ready to agree on theſe Topics. He expreſſes, in ſome Places at leaſt, no Diſlike of the *doctrinal* and *prophetical* Parts. Nay, He has contrived an Expedient, to reſcue them from the Diſhonour, which He would bring upon the *hiſtorical*. He allows the former, to be written under the Inſpiration of the holy and unerring Spirit. The latter, he affirms, are "purely human, and there-"fore fallible *."—Proceeding upon this Suppoſition, He ſcruples not to repreſent them, as the Devices of Craft, or the Blunders of Ignorance †.

I muſt beg Leave to obſerve, that ſuch a *Diſtinction* is without the leaſt Ground of Reality, to *ſupport* it: And would, if admitted, be an effectual Method to *ſubvert* the Whole of Revelation. For, if it could be proved, that the Authors of this Hiſtory were ſo *weak*, as to fall into palpable Errors, where a common Degree of Sagacity would have ſecured them from miſtaking: Or, if they were ſo *treacherous*, as to palm upon the World a Multiplicity of Forgeries; ſo *impious*, as to aſcribe their Falſhoods to the GOD of Truth: This would at once ruin their *Character* as *Men*, and deſtroy their *Credit* as *Writers*. At this Rate,

* Page. 96.

† That *this* is no *aggravated* Imputation, every attentive Reader of his Lordſhip's Letters will eaſily perceive: And I believe, it will appear too plainly from the Paſſage, to be produced in the Sequel of this Epiſtle.

Rate, who could depend upon their Teſtimony in *any* Point whatever?

Beſides; many of the doctrinal Parts of Scripture *refer to*, and are *derived from*, the hiſtorical. If the latter were a Parcel of Impoſitions and Miſtakes, what Degree of Veracity or Dignity could the former claim? If the Foundation is a Bubble, how can the Superſtructure ſtand?—Whether his Lordſhip, by ſuch a ſpecious Pretence of *ſerving* the Intereſts of true Religion, intended ſecretly to *undermine* it, I will not preſume to ſay. But this I may venture to declare, that his Scheme is very ſhrewdly calculated to compaſs ſuch an End. Grant what his Lordſhip aſks; and what all the Enemies of Chriſtianity wiſh, will undoubtedly follow.

Farther, Madam—Such a Diſtinction is contrary to the expreſs Declaration of the *New Teſtament:* Which poſitively aſſerts, that ALL *Scripture is given by Inſpiration of* GOD *.—Our bleſſed LORD, who was very well qualified to *diſcern* Truth, and equally zealous to *maintain* it, makes no ſuch Difference. He ſays in general, *Search the Scriptures* †; the *whole* Collection of ſacred Writings.—*Whatſoever Things*, adds St. *Paul*, not ſome particular Paſſages only, but *WHATSOEVER THINGS were written afore-time, were written for our Learning* ‡. And muſt therefore have been under ſuch a Divine Superintendency, as ſecured them from all Poſſibility of Error. Otherwiſe, they might be written, not for our *Learning*, but for our *Deception*.

—So

* 2 Tim. iii. 16. † John v. 39. ‡ Rom. xv. 4.

—So that St. *Paul's* Direction, is as contrary to Lord *Bolingbroke's* Diſtinction, as the Eaſt is oppoſite to the Weſt. We may as ſoon bring thoſe two Points of the Hemiſphere together; as reconcile his Lordſhip's *Refinements*, with the Apoſtle's *Religion*.

I believe, it will be equally difficult, to render his Lordſhip *conſiſtent* with Himſelf. His *Conceſſion* overthrows his *Diſtinction*. Admitting the doctrinal Parts of the Scripture to be true, the Veracity of the hiſtorical is, by *neceſſary Conſequence*, and beyond all Contradiction, eſtabliſhed. They are *indiſſolubly* connected: They mutually bear on, and mutually ſuſtain each other: And muſt ſtand or fall *together*. They are like an *Arch* moſt exactly finiſhed; not a Stone of which can be taken away, without diſconcerting the whole Structure: And like an Arch, firmly founded, as well as correctly finiſhed, the more they are *preſſed*, the *ſtronger* they will appear.

My Lord ſays indeed, That "CHRIST came "not to conſecrate all the written Traditions of the "*Jews**." He *ſays* it, but where or how does He *prove* it?—By written Traditions of the *Jews*, I ſuppoſe, we are to underſtand all the *Hebrew Scriptures*. The Drift of the Diſcourſe, leads us to this Senſe. Now it is apparent, that our Saviour has *actually* conſecrated, has ſet the Seal of Authenticity and Infallibility to *the Law of* Moſes, to *the* Pſalms, and to *the Prophets*† By appealing to them as *deciſive*, and by allowing them to be *predictive*, He has acknowledged them to be divinely inſpired; to be unqueſtionably true. And a very little Acquaintance with

* Pag. 94. † Luke xxiv. 44.

with *Jewish* Antiquities will inform us; that, in these *three* Partitions, *the whole* Body of the *Hebrew* Scriptures is comprehended?—What then becomes of his Lordship's Assertion? Or to whose Discredit does it tend? That of the *Jewish* Scriptures, or that of *his own* Knowledge?

I must desire your Ladyship to take Notice of the *Expression* in this Passage. It is somewhat singular, and deserves a particular Regard. *Written Traditions* is the Phrase. Every one knows, that we explode, and very justly, those *superstitious* Whimsies of the *Jews*, which pass under the Denomination of Traditions. Yet my Lord thinks proper, to call the Histories of the *Old Testament*, by this *disreputable* Name: Only He admits one Difference, that whereas the former were transmitted by Strength of *Memory*, the latter are committed to *Writing*.—But is this an *honest* Representation? Is this free from all *malignant* Disguise?

Let us put the Matter to the following Trial. The Word *Legend*, when applied to any *modern* Story, raises the same contemptible and absurd Idea, as the Word *Tradition* excites, when applied to any *Jewish* Notion. Would my Lord, or would his Friends think, that due Honour or common Justice was done, to his *Sketch of the History and State of* Europe, if it should be styled in our public Papers, Lord *Bolingbroke*'s *written Legends*?—The Impropriety and the Malevolence of such a Title, would be undeniable and odious? Who then can vindicate the Propriety of his Lordship's Language, or clear it from being a most injurious Misrepresentation of the sacred

Records? Which, however ſome of the Facts might come down, in a traditionary Channel, to the Writers; by paſſing through *their* Hands, receive the Stamp of undoubted Certainty; and are no longer *Traditions*, but *Oracles*.

I wiſh, this had been the *only* Inſtance of Artifice and Impoſition, uſed in the Letters under Examination. Why are ſo many idle Tales, and ſcandalous Stories, raked together, and expoſed to View *? Why? but to put a Cheat upon the inattentive Reader, and depreciate † the Dignity of the Divine Word? Depreciate it, much in the ſame Manner, as its moſt illuſtrious Object and Author was formerly diſhonoured; not only by the *falſe Accuſations*, with which He was charged; but alſo by the *infamous Company*, with whom He was numbered.—Did my Lord imagine, that theſe Tales were really believed, even by the warmeſt Advocates for Holy Writ? No:

B He

* See pag. 85, 86, 83.—102.—108, 109.

† I would by no Means indulge a petulant or cenſorious Humour. Yet I cannot forbear thinking, that the Scriptures are too often depreciated in his Lordſhip's Performance: Sometimes by *Sneer*: Sometimes by *Cavil*: And ſometimes even by *languid* Approbation, or a *counterfeit* ſort of Praiſe. Such as—"*If* the Foundations of Chriſtianity have been laid "in Truth." Pag. 103.—Paſſages which *ſeem* favourable to the "Doctrine of the Trinity." Pag. 98.—Though I ſhould be loth to reject *any* Teſtimony, in Favour of Chriſtianity: Still more loth to give up ſo *eminent* a Name as Lord *B——e*, to the Deiſtical Party: Yet I cannot prevail upon myſelf to acknowledge, that we are much, if at all obliged to Him, for theſe poor, jejune, cold Compliments. Such a Teſtimony, and ſuch Compliments, are juſt as ſerviceable to the momentous Cauſe, as *a broken Tooth* is ſerviceable to the Eater, or *a Foot out of Joynt* to the Walker. Prov. xxv. 10. They are, in Truth, mere δῶρα ἄδωρα—or, as Mr. *Pope* more ſtrongly expreſſes the Sentiment;

They *damn with faint Praiſe*.

He muſt know in his Conſcience, that they never were received by the Generality of Divines; neither are mentioned by Authors of Diſcernment, unleſs it be to *confute* and *reject* them.—However, be they credited or not, it was apprehended, they might ſerve a Purpoſe. But whether it be the Purpoſe of Integrity, Impartiality, and Truth, I leave to the Determination of others.

Still it is urged, That theſe Scriptures are "full of "Additions, Interpolations, and Tranſpoſitions *."—That they are *full* of Additions, is more eaſily aſſerted, than evinced. I can find but *one* Inſtance, ſpecified by his Lordſhip. Which is the Account of the Death and Sepulture of *Moſes*, with a ſort "of funeral Panegyric †," recorded in the laſt Chapter of *Deuteronomy*. Here, it is taken for granted, that we are reduced to a terrible Dilemma—either to own, that this Paragraph was written by *Moſes himſelf*; and then we may expect to hear of Impoſſibility and Abſurdity—or elſe, that it is all *ſuppoſititious*; and then the Scriptures muſt have paſſed through tampering Fingers, and ſuffered Adulteration.—But ſuppoſe this ſmall Appendix was made by *Joſhua*: A Man, whoſe Mind was illuminated, and his Hand guided, by the Spirit of the Moſt High? Does *ſuch* an Addition deſerve to be branded with an *ignominious*, or even brought into Diſeſteem by a *ſuſpicious* Character?—Or, what if ſome other Prophet, whoſe Name is unknown, ſuper-added this valuable Anecdote? Is the Concealment of the Penman's Name ſufficient, to impeach the Genuineneſs, or invali-

* Pag. 95, 96. † Pag. 102.

invalidate the Authority, of the Paſſage? Eſpecially, ſince it has been approved by other *inſpired* Writers, and received the *Imprimatur* of the Holy Ghoſt?— I know not *who* is the Printer of his Lordſhip's two Volumes; yet though ignorant of this Circumſtance, for other *very ſatisfactory* Reaſons, I have no Doubt but they are the genuine Productions of his Pen.

My Lord would have done well to conſider— Whether it was a probable or a practicable Thing, to *interpolate* a Set of Books, which were ſtudied with ſo much Accuracy, and kept with ſo much Vigilance. The *Number* of whoſe Verſes, eſpecially in the *Pentateuch*, was computed; and the *Arrangement* of the very Letters known. Whether, after the Coming of Chriſt, the jealous Eye which the *Jews* and Chriſtians had on each other, was not an unſurmountable Bar againſt any Innovations or material Alterations?—As for *Tranſpoſitions*, they are uſed by the moſt approved Hiſtorians. When uſed with Judgment, they redound to the Reputation of the Writer, and encreaſe the Pleaſure of the Reader. And would his Lordſhip make *that* a Diſparagement of the ſacred Narrative, which is a Recommendation of any ordinary Compoſition?

But my Lord imagines, that He has found out a ſubſtantial Reaſon for the afore-mentioned Diſtinction —has detected ſuch *Improprieties* in the ſacred *Narrative*, as "contradict all our Notions of Order and " of Juſtice *" He produces, by Way of *Specimen*, the Caſe of *Noah*, denouncing a Curſe upon *Canaan*.

B 2 —This,

* Page 110.

—This, it ſeems, is the *capital* Abſurdity; this the *glaring* Error; which, He concludes, is ſufficient to uncanonize the Hiſtories of the *Old Teſtament*, and degrade their Writers from the Claſs of Inſpiration.—This, therefore, if your Ladyſhip pleaſes, we will *examine* a little more particularly.

The Charge in general is thus expreſſed. "One "is tempted to think, that the Patriarch was ſtill "drunk; and that no Man in his Senſes, could hold "ſuch Language, or paſs ſuch a Sentence."—Was I at Leiſure to criticiſe upon Words, I ſhould be tempted to obſerve, that the Diction "no Man "could *hold* ſuch Language," may be *French*, but is ſcarcely *Engliſh*. However, from the Expreſſion I paſs to the Sentiment.—This, for *Candour* and *Solidity*, is much like the Reflection of the *Jews*, on the memorable Day of *Pentecoſt*. When the Apoſtles addreſſed the Inhabitants of various Countries, each in his own native Tongue; ſome of their Hearers aſcribed this *miraculous* Ability—to what? We are amazed, when we read—to the *intoxicating* Power of Wine *. Strange! that exceſſive Drinking, which incapacitates other People for talking *common* Senſe, ſhould enable the Diſciples of CHRIST to ſpeak *all Kinds* of Languages!—Is it not equally ſtrange, that a drunken Diſorder ſhould enable the Patriarch to deliver Prophecies, and foretel *future* Events? Which (as I hope to prove) was the real Import of the Speech.

Perhaps,

* Acts ii. 13.

Perhaps, this Curſe may ſeem to be the Effect, if not of diſorderly Indulgence, yet of *intemperate Paſſion*. And how incompatible is this, with the Character of a Preacher of Righteouſneſs? Surely *Noah* ſhould not have been ſo forward, to *call for* the Thunderbolts of Vengeance. Any benevolent Man, much more a pious Progenitor, would rather have *deprecated* the Blow.—I wonder, his Lordſhip did not ſtart this Objection. Which would have been much more plauſible, and much leſs ſhocking. To this, in Caſe it had been ſtarted, we might reply;—That *Noah* acted as the Oracle of GOD. This and many other ſuch Paſſages, which ſeem to be *Imprecations* are really *Predictions*. Holy Men ſpoke, as they were influenced by the Spirit; and uttered, not the Suggeſtion of their own Minds, but the Will of Almighty GOD.—Which inclines me to think, it might be no leſs proper, and much more ſuitable to the prophetic Style, if we tranſlated ſuch Paſſages, as *Indicatives*, rather than *Imperatives*; making them declaratory of what is decreed in the Cabinet of Heaven, and will as certainly take Place, as if it already exiſted. Curſed *is*, rather than *be*, *Canaan*. Bleſſed of the LORD *is*, inſtead of *be*, his Land, *Deut*. xxxiii. 13. Thus *Iſaiah*, foretelling the Incarnation of that wonderful and adorable Perſon, whom He ſtyles *The mighty GOD*, ſays, To us a Child *is* born *. So, *calling the Things that are not, as though they were.*— Such a Manner of ſpeaking, would remove from this particular Paſſage, all that ſounds *harſh*, or ſeems *uncharitable*:

* Iſa. ix. 6.

charitable: and would, in the general, impart an *unequal Majesty* * to the Language of Scripture.

It was GOD then, and not Man, from whom this avenging Sentence came. And GOD, to shew his utter Detestation of all Iniquity; to manifest his singular Delight in all Virtue; frequently takes Occasion to denounce Vengeance, or promise Happiness, when some notorious Evil is committed, or some laudable Good performed. And was there not a most notorious Evil committed here?—*Charity*, says the Apostle, *covereth all Things* †: draws a Veil over the various Infirmities of every *common* Neighbour. But this Man (Man shall I say? rather Monster of Ingratitude) sees the Shame of a *Father*—an *aged* ‡ Father,—a *pious* Father; and instead of concealing, *when He cometh forth, He telleth it.*—*Fools* they are, abandoned Profligates, that *make a Mock at Sin.* What Name then can be bad enough, for a profane and un-natural Wretch; who makes Sport with a Parent's Folly, a Parent's Sinfulness, a Parent's Misery?—Surely this was a most flagrant Violation of filial Reverence, filial Love, and filial Duty §. Which not

* *Blessed be,* is what any holy Person might say, and comprehends no more than a *supplicatory* Benediction. *Blessed is,* suits only the Mouth of a Prophet, and implies an *authoritative* Blessing.

† Corinth. xiii. 7. πάντα στέγει. This is one Article in the finest Display of *social* Virtue, that ever was exhibited to the World. And should, I think, be translated (not *beareth,* but) *covereth* or *concealeth all Things.* The natural Import of the Word justifies, and the Context evidently requires, this Sense. Otherwise, the first and last Clauses of the Verse, will co-incide in their Meaning; or rather make an un-meaning Tautology:

‡ Levit. xix. 32.

§ The Turpitude and Immorality of this Offence, will appear in blacker Colours, if we consider the *very peculiar* Reve-

not only implied so many *particular* Offences, each attended with its *respective* Guilt, but indicated the Offender to be destitute of *all* Piety. For, to argue in the Apostle's Strain; How could this Man venerate a Father in Heaven, whom He had not seen; if he was so irreverent to a Father on Earth, whom He had seen?

But supposing the Turpitude and Immorality of the Action to be very enormous, and such as deserved some signal Vengeance: the Vengeance, it is objected, was misapplied. " For, *Ham* alone offended: " *Canaan* was innocent."——My Lord is not sure that *Canaan* was innocent; though He asserts it pretty confidently. The contrary Notion has obtained among the *Jews*. They apprehend, that *Canaan* was first in the Transgression, and, instead of being reproved, was imitated by his Father. Bishop *Patrick*, Mr. *Pool*, and other eminent Commentators, think this to be no improbable Opinion.

If his Lordship was un-acquainted with the *Hebrew*, He will scarcely be thought qualified to pronounce so

rence, which, in those Days of primitive Simplicity, was paid to *any* aged Person, much more to an aged Parent.

Credebant hoc grande nefas, & Morte piandum
Si Juvenis Vetulo non assurrexerat, & si
Barbato cuicunque Puer.

Juven. Satyr. XIII.

We may see, from that awful Threatning, Prov. xxx. 17. with what ıtreme Detestation the most holy GOD resents such an -natural Behaviour. *The Eye that MOCKETH AT HIS ATHER, and despiseth to obey his Mother, the Ravens of th Valley shall pick it out, and the young Eagle shall eat it.* Nay, should seem from this Text, as though all Nature was ready to testify its Abhorrence of such a Crime; and, rather than it should escape condign Punishment, the most insensible Animals would rise up to execute Vengeance.

peremptorily concerning a Case related in that Language. If He was acquainted with the *Original*, He acts somewhat unfairly in saying; "This Notion is "not only without, but against the express Autho-"rity of the Text *." For He must know, that it receives some Countenance even from the Text itself. I would by no Means offend your Ladyship's Eyes, with any rugged Figures, or uncouth Quotations. But you may venture to believe me, when I assure you, That the most exact Translation of Verse 24th is, Noah *knew what his Son had done to Him, the* or *that little one* †. *Ham* could not so properly be styled *The little one*; since he was the middlemost, and is always placed in that Order: *Shem, Ham, Japheth.* But the Description agrees perfectly well with *Canaan*, the Grandson of *Noah*: and it was customary among the *Jews*, to call the Grandchildren, the *Sons* of their Grandfather ‡.

Canaan, it is added "was alone cursed."— The *Words* would run smoother, if transposed in this Manner, *Canaan* alone was cursed. As for the *Fact*, that wants some better Confirmation, than my Lord's bare Assertion. To me it is evident, that *Ham* was not exempted from the Curse. What? If it did not fall upon Him in Person? yet, to be punished in his Offspring,

* Pag. 111.

† Though it would have been very unpolite, to quote *Hebrew* in writing to a *Lady*: it may be judged proper, perhaps be thought necessary, now the Letter is made public, to produce the original Expression. That, where an Argument is derived from the *precise* Signification of the Phrase, the *learned* Reader may examine and determine for Himself.—בנו הקטן Gen. ix. 24.— The Word קטן is used of *Benjamin*, *Jacob's* youngest Son, and translated *a little one*, Gen. xliv. 20.

‡ Gen. xxix. 5. 1 Chron. i. 17.

Offspring, muſt be very *affecting*, and no leſs *afflicting*.

But hold—my Lord has foreſtalled us in this Reply. Inſtead of waiting for it, or acquieſcing in it; He plays it upon us, with an Air of Triumph. "Will it be ſaid—this has been ſaid—That *Ham* "was puniſhed in his Poſterity *."—It has: and with his Lordſhip's Leave, I will venture to ſay it again. Nor ſhould I, in caſe Lord *Bolingbroke* was alive, have went farther than *his own* Breaſt, for a *Proof* of my Aſſertion. Would *He*, with all his exalted Ideas of *Liberty*, have thought it no Puniſhment on Himſelf, provided He had been the Father of Children, to have heard them doomed to a State of *Slavery*; nay, to be, as He very rightly explains the ſacred Phraſe, "the vileſt and worſt of Slaves?"—Eſpecially if, like *Ham*, He was appointed, in the Courſe of Providence, to be the Father of ſeveral *Nations?*—And if the Doom had been pronounced by a Perſon, of whoſe *prophetic* Spirit there was ſo inconteſtable an Evidence, as the univerſal Inundation was of *Noah's*?

Since my Lord has no more Communication with us on our Affairs, I appeal to any, to every *parental* Heart. Let Nature—fond, compaſſionate, yearning Nature ſpeak—Whether the Infliction of ſuch a Penalty on the Son (perhaps a favourite Son, like *Joſeph*) the Son's Sons, and the lateſt Poſterity—Whether *this* be not *properly* a Puniſhment of the Father? Whether the Father muſt not feel by Anticipation, what his wretched Progeny muſt endure in Reality?

* Pag. 111.

ality?—Nature once ſpoke to ſuch a Query, and this was her Language: *O my Son* Abſalom! *my Son, my Son* Abſalom! *Would GOD I had died for Thee! O* Abſalom, *my Son, my Son* *! Did Hiſtory ever record, or Poetry ever event, ſo melancholy a Moan? It breathes the very Soul of Woe; and *exemplifies* the Sentiment, which his Lordſhip would *explode*.

David, it is plain, was puniſhed in the calamitous Exit of this young Prince; in the Diſaſters ſuſtained, and the Diſorders committed, by his other Children †. *Adam* thought Himſelf puniſhed in the Ruin which He brought upon the human Race; and laments it, in the moſt pathetic Terms, as the ſevereſt Diſtreſs attending his Apoſtacy ‡.—One wiſer than *Adam*, One greater than *David*, whoſe Judgment is always according to Truth, is evidently of the ſame Opinion: and, for that Reaſon, has formed the Sanction of a moſt ſacred Commandment, upon this very Principle: *He will viſit the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate Him.*—What GOD has ſo expreſly threatened, He has actually done: not on this only, but on various other Emergencies. Thus *Eſau* ſuffered in

* 2 Sam. xviii. 33. † 2 Sam. xii. 10.

‡ See the whole of *Adam's* diſconſolate Complaint; Part of which are the following Lines:

—Yet well, if here would end
The Miſery; I deſerv'd it, and would bear
My own Deſervings: but this will not ſerve.
All that I eat, or drink, or ſhall beget,
Is propagated Curſe. O Voice! once heard
Delightfully, Increaſe and multiply;
Now Death to hear!

Parad. Loſt. Book X. 78

in his Descendants *; *Jehu* in his Family †; and *Hezekiah* in his Children ‡. Who all, like the *Canaanites*, were Children of their Father's Disobedience §: Inheritors of their Sin, as well as of their Name.— But this would anticipate the Reply to another Objection.

Where is the Equity of cursing a People, that are yet *unborn?* Does not this "contradict all our Notions of Order and of Justice?"—It may be contrary to *our* Notions, or at least it would be unjustifiable in *our* Practice. But is it quite otherwise, with regard to the all-seeing GOD. sI it not agreeable to the strictest Rules of Justice, for a Magistrate, when He has heard the Witnesses, summed up the Evidence, and found the Prisoner guilty—Is it not agreeable to the strictest Rules of Justice, to pass Sentence upon *such* a Criminal? The Question can admit of no Doubt. Yet it is equally certain, that *this* was the very Case, with reference to the supreme Judge, and those Sinners the *Canaanites.*—They practised the grossest and most inhuman Idolatries. They abandoned themselves to the most horrid Immoralities: such as violated Nature; confounded all Order; and such as it would be shocking even to mention ‖.—Now all these provoking Crimes, were *present* to the View of HIM, by whose Inspiration *Noah* spake. He saw them with the same circumstantial Exactness, as if they had been already perpe-

* Compare *Gen.* xxvii. 40. with 2 Sam. viii. 14. *Thou shalt serve thy Brother:* Here, is the Sentence. *All they of* Edom *became* David's *Servants:* Here, its Execution.

† Hosea i. 4.

‡ Isai. xxxix. 6, 7.

§ *Morum quoque Filii.* Juvenal, Satyr. XIII.

‖ Levit. xviii. 24.

perpetrated.—Let us take these very important Particulars into Consideration, the *excessive Wickedness* of those Nations, and the *all-fore-seeing Discernment* of JEHOVAH, and then who will dare to *insinuate?* That the everlasting Sovereign acted unjustly. That He launched the Lightnings of his Indignation, in an arbitrary Manner, or upon an innocent People.—Who will be so precipitate, as to affirm with my Lord? That "no other Writer but "a *Jew*, could impute to the Œconomy of divine "Providence the Accomplishment of such a Prediction; nor make the Supreme Being the Executor "of such a Curse *."

The former of those Circumstances will appear in a proper Light, what his Lordship calls, "the Cruelties committed by *Joshua* in the Conquest of the "*Canaanites*." It will make them appear to be Acts of *righteous Vengeance*; a much needed and most desirable Extirpation of a *pestilent* People: altogether as serviceable to the Public, as it was formerly, to destroy the *Wolves* from our Island; or as it is, at present, to deliver over some *flagitious* Malefactors to the Sentence of the Law.—Yet the Execution of this Vengeance was delayed, Year after Year, Century after Century. The Seed of *Abraham*, for several Ages, were not permitted to enter upon the Possession of their destined Inheritance; because *the Iniquity of the Amorites*, which was the Cause of their Extermination, *was not yet full* †.—Does it, then, bespeak the Man of *Integrity*, to represent those Proceedings of *Joshua*, under the *abhorred* Image of Cruelties;

* Pag. 120. † Gen. xv. 16.

Cruelties; which were Acts of a Justice, exemplary, salutary, and greatly to be *revered*. Is it becoming an *honest* Inquirer after Truth, to suggest, without the least Shadow of Proof, a *selfish* and *malignant* Reason, for the Destruction of the *Canaanites*; when a Reason, the most *equitable* in its Nature, the most *beneficial* in its Consequences, is expresly and repeatedly assigned by the sacred Historian * ?—This I refer to your Ladyship's Decision. Who, I am sure, will not err on the uncharitable Extreme. Yet I believe, will find it difficult, with all your *Good-nature*, to acquit the Author of these Letters from the Charge of *Disingenuity*.

May I not add?—This Way of *foretelling*, yet *respiting* the Punishment, is gracious both in itself, and in its Consequences.—*In itself*: because, a Reprieve is always reckoned an Alleviation of the Sentence, even though it be not the Forerunner of a Pardon.—*In its Consequences*: because, it afforded large Space for Recollection, and should have awakened the Offenders to a Sense of their Guilt. It should

* Gen. xv. 16. Deut. ix. 5. *FOR THE WICKEDNESS of those Nations, the LORD thy GOD doth drive them out from before Thee.*—See also Levit. xviii. 25. Where the sacred Writer describes their execrable and un-paralleled Vileness, by one of the strongest and boldest Figures imaginable. So Vile they were, that the very Country loathed them; was weary to bear them; and acted like a disgusted nauseating Stomach, when oppressed with foul and offensive Food: *the Land itself vomiteth out her Inhabitants.*—Let no *squeamish* Critic betray his *false* Taste, and *worse* Temper, by carping at the Expression. But let all be astonished at the *outrageous* Impiety of the *Canaanites*; and adore the *vindictive* Arm of JEHOVAH; and acknowledge, that such horrible Miscreants were (not for some Reasons of State, as my Lord is pleased to insinuate, *deemed* only, but were) *really*, and on the most *substantial* Principles of Justice, an *accursed Race*. Pag. 112.

ſhould have incited them to uſe all poſſible Diligence to avert the Doom, both by a perſonal Reformation, and by educating their Families religiouſly. Why did they not act, as King *Ahab* acted *, and argue as the Men of *Nineveh* argued †; in a following Age, but on a like Occaſion?—Inſtead of this; inſtead of betaking themſelves to Conſideration and Prayer, to Repentance and Amendment, they ran to the *ſame*, to *greater* Exceſs of Ungodlineſs.

So that theſe People, being evidently Inheritors of their Father's ſinful Nature, and obſtinately perſiſting in their Father's ſinful Ways, were *moſt deſervedly* Partakers of his Curſe. And though GOD is that uncontroulable Sovereign, *who giveth not*, is under no Obligation to give, *Account of any of his Matters* ‡; though he often has Reaſons for his Diſpenſations, abſolutely unſearchable by any Mortal; yet, *Here* He is clearly vindicated even before Men —even before the Sinners themſelves. They themſelves muſt confeſs the Juſtice of their Doom; and own, That *GOD hath done righteouſly, but they have done wickedly*. That GOD has ſhewed all Long-Suffering; and given full Warning, before the Blow fell. Whereas they, notwithſtanding this Forbearance and this Admonition, have continued incorrigible; and without any other Change, but that of becoming more conſummately vile.

Agreeably to all this, and conformably to the moſt acknowledged Rules of Equity, it is declared by the ſacred Hiſtorian, That the *Amorites*, the Deſcendants of

* 1 Kings xxi. 27, 29. † Jonah iii. 9. ‡ Job xxxiii. 13.

of *Canaan*, ſuffered not, till they had filled up the Meaſure of their Iniquities *; *their own*, as well as their Father's.—All which, I ſhould imagine, is ſufficient, not only to *juſtify* the Counſels, but to *glorify* the Judgments, of the great JEHOVAH. Sufficient alſo to *ſatisfy* any Inquirer, who is (as my Lord very handſomely expreſſes Himſelf) " candid " but not implicit, willing to be informed yet curi- " ous to examine."

My Lord's *Curioſity to examine*, ſhall I ſay? Or his Reſolution to be diſſatisfied? proceeds ſtill farther. Accordingly he adds; " who does not ſee, that the " Curſe and the Puniſhment, in this Caſe, fell on " *Canaan* and his Poſterity, excluſively of the reſt of " the Poſterity of *Ham* †?"—The Particle *of*, ſo frequently repeated, in a Single Sentence, can hardly be admired as an *Elegance* ‡ of Speech. But, taking *no more* Notice of ſuch little Blemiſhes, I ſhall conſider the Weight, not the Poliſh, of his Lordſhip's Arguments.—As for *this* Argument, I verily think, when laid in the Balance of Impartiality and Candour, it will *be found wanting*. For, admitting the Objection in its full Scope, what follows? Why, that the righteous GOD pardoned *ſome* Criminals, when He might juſtly puniſh *all*. And if it ſhould have

pleaſed

* Gen. xv. 16. † Pag. 110. 112.

‡ This, and one or two preceding Remarks of the ſame Nature, are ſcarcely worth our Notice. Neither ſhould I have mention'd them, had they not *fell in my Way*; and were it not to put a *Query* upon the popular Notion, That his Lordſhip's *Style* is ſo correct, elegant, and noble, as to be a *Standard* for *fine Writing*. It cannot, in my Apprehenſion, juſtly claim this Honour. If others think differently, I leave them to enjoy their Opinion; and ſhall not (though it would be eaſy enough to multiply Proofs) add a Word more upon the Subject.

pleafed the Supreme Judge, to *repeal* the Sentence, and *remit* the Penalty, with regard to fome Offenders, who fhall arraign his Conduct? Who fhall cenfure his Providence? To exercife Mercy is his great Prerogative: an Act not of Debt, but of royal Bounty, which He exercifes, *when* and to *whom*, it feemeth good in his Sight: *I will have Mercy on whom I will have Mercy* *, is his high and holy Refolve.

I might therefore anfwer his Lordfhip's Queftion, by afking another. Which I might propofe, in the *plain* but *folemn* Words of our LORD JESUS CHRIST. "If *thefe* are fpared, while *thofe* are "punifhed, *what is that to Thee? Is thine Eye evil,* "*becaufe GOD is good?*"—But I fhall rather reply to the Objection, by denying the Fact. The Punifhment was not confined to *Canaan* and his Pofterity. It reached the other Defcendants of *Ham*; *Mifraim* Himfelf, the father of the *Egyptians* (as will be fhewn in a proper Place) not excepted. *Canaan*, 'tis true, is *particularly mentioned*.—Becaufe, He was (as from this very Circumftance is extremely probable) an *Accomplice* † with *Ham*, in the Breach of filial Duty.—Becaufe, this Branch of the Family was more than ordinarily corrupt, nay, *beyond Meafure* vicious.—Becaufe the *Canaanites* were, in the *firft* Place, and in the *fulleft* Manner, to feel the Effects

* Rom. ix. 16.

† This is rendered ftill more credible, by that Particularity of Style, which the Scripture ufes in fpeaking of *Ham*. *Ham the Father of Canaan*, Gen. ix. 12, 28. Why of *Canaan* fo efpecially? Had He no other Children, other Sons?—Several other.—But this Diftinction feems to be a Brand of *Infamy*, fet upon the Offender; and intimates, that He who was Father of *Canaan* by Blood, was his Partner, was his Brother in Iniquity.

fects of the Curse.—And *Moses*, being charged with a Commission to execute the Vengeance on this People *only*, had no Occasion to concern Himself with any *other*. Just as the Sheriff of a County, demanding the Body of a condemned Malefactor, produces the Dead-Warrant for *his* Execution; without inter-meddling, or thinking Himself under any Necessity to inter-meddle, with the other Prisoners in the Jayl. —This leads me to a new, and, if I judge right, by far the most important Inquiry; namely, whether the Curse was *executed*, as well as *pronounced*.

As I hasten to the Proof of this Particular, my Lord embarrasses and retards me with a fresh Obstacle. He Himself has thought proper to inform us, "why the Posterity of *Canaan* was to be *deemed* an "accursed Race." But he lets the World know; "It is not so easy to account, why the Posterity of "the righteous *Shem*, that great Example of filial "Reverence, became Slaves to another Branch of "the Family of *Ham*, during more than fourscore "Years *."—I am by no Means convinced, that the Point proposed enters into the *Merits* of our Cause. Should the Reasons for this Dispensation remain an impenetrable Secret; yet, if we clear up the *Propriety*, and demonstrate the *Equity* of the Curse denounced; we compass our main End, and confute the grand Censure. However, as the Question is present, it shall be considered: And though his Lordship should affect to *[illegible]*, I chuse rather, in whose Dignity I

Why

Why were the *Israelites* Sojourners in *Egypt*?—— A Reason occurs, that is worthy of a *gracious* GOD; and greatly for the *public* Good. That they might carry thither the Knowledge of the everlasting JEHOVAH, and of the promised MESSIAH; of the only *acceptable* Method of Worship, and the only *effectual* Way of Salvation.—As *Egypt* was the Parent of Literature, and the Fountain-Head of Science: as Men of Letters and Curiosity came, from all Parts of the World, to complete their Studies at *Egypt*: if these heavenly Doctrines were received THERE, they would be more likely, some Streams of them at least, to be transfused into *all* Climes, and improve *every* Nation. So that the People of the LORD, the only Depositaries of *divine* Philosophy, were settled in this Land of general Resort, with much the same wise and beneficent Views, as the ablest Professors of Learning are placed at our famous Universities.

But why were they *Slaves* in *Egypt*?——This might be to *try* them, and to *humble* them; to *shew* them what was in their Heart, and to *purge* out their Dross. We are taught in Scripture, that the Almighty chastens whom He loves; and scourges the Men, whom He receiveth to Himself. Even the *heathen* Classics, my Lord's favourite Authors, have frequently remarked; That Adversity is a School, in which both private Persons, and public Societies, have learned the most heroic Virtues.——Besides; this might be intended to animate and inspirit the *Israelites* for their Invasion of *Canaan*. The Tyge.

in the general, a supine and groveling * Set of People. Had they been settled in a State tolerably easy, or in Territories that were but moderately commodious; they might never have aspired after the Land flowing with Milk and Honey; never have made any resolute Efforts, to possess their destined Inheritance. But, being *driven* by the *Lash*, and *instigated* by the *Goad*, of pungent galling Slavery, they were even constrained to burst the Chains, and push their Way to Liberty and *Canaan*. Their insupportable Slavery, was somewhat like *bending* the Bow, and *straining* the String, in order to *launch* the Arrow.—Farther; GOD Almighty assures *Abraham*, that his Seed, though enslaved for a while, should *come out* of their Bondage *with great Substance* †; with the Silver, the Gold, the Jewels, and the choicest Treasures of *Egypt*. So that, when labouring for their *Task Masters*, they were, in Fact, labouring for *themselves*. The Wealth of the Oppressors, was laid up for the Oppressed. And the Season of their Affliction in the Enemies Country, was like the rigorous *Cold* of Winter; which, far from obstructing, only makes Preparation for the *Blossoms* of Spring, and the *Fruits* of Autumn.—These Considerations might have solved the Difficulty to his Lordship, as a *Politician*.

Other Reasons are suggested by our *Divines*; which, if my Lord had thought it worth his while to regard, might have given better Satisfaction, and

 yielded

* Let none imagine, that the *Wisdom* of GOD is impeached, by selecting to Himself, a People of this Character. His *Clemency*, his *Forbearance*, and all those *benign* Perfections, which are so necessary for the Salvation of Sinners, are hereby displayed with peculiar Advantage, and to our unspeakable Consolation.

† Gen. xv. 14.

yielded more Edification. They would have reminded the *right honourable* Querist—That such a *gloomy* Aspect of the *Jewish* Affairs, made way for the *brightest* Manifestation of GOD's glorious Attributes: of his *Power*, in rescuing them from their tyrannical Rulers: of his *Faithfulness*, in fulfilling his Promise, made to their Fathers; of his *Goodness*, in supporting and conducting them; *keeping them*, amidst the most formidable Dangers, *as the Apple of an Eye*; and *bearing them*, even through the most insuperable Difficulties, *as on Eagle's Wings* *. This also opened a most *conspicuous* Theatre, for that amazing *Train* of *Miracles*; which have been, in all Ages, as serviceable to the Faith of *Christians*, as they were formerly conducive to the Welfare of the *Jews*.—They would farther have informed his Lordship, and have confirmed their Opinion by apostolical Authority; That the Whole of this most wonderful Transaction, was *typical* of *spiritual* Things: was a Series of *living* Lessons; delivered, according to the Eastern Method of conveying Knowledge, in Figures and Emblems. The *Egyptian* Bondage was a Resemblance of our *natural* Condition; which is a State of the most abject Slavery to Sin.—The arbitrary and injurious Impositions of the *Task Masters* shadow forth, though but faintly, the Tyranny of *unruly* Appetites, and *imperious*

* See Deut. xxxii. 10, 11. These, I think, are most delightful and *inimitably delicate* Representations. Let the pious Critic try, if He can conceive those *tender* Offices, that *un-intermitted* Vigilance, and Assiduity of *protecting cherishing* Cares, which are expressed in these fine Images. For my Part, I own myself incapable of describing them. But most earnestly wish, that every Reader as well as myself, may learn them in that best of Schools, the School of *Experience*.

impious Passions.—That barbarous Edict for the Destruction of all the infant Males, fitly enough represents the genuine Tendency of *carnal* and *corrupt* Affections; which destroy our true Comfort; subvert our noblest Interests; are as Death to the Joys and to the Hopes of our Souls.—Their *Deliverance* from that miserable State, was an expressive Sign of our Redemption, from the *Guilt* and the *Dominion* of Sin*. Both which the LORD JESUS accomplishes: the one by *Price*, the other by *Power*. Not by slaying the First-born, but by shedding his own Blood: not by softening Rocks into a Stream, but taking away the Heart of Stone: not by turning the Current of *Jordan* backward, but by turning all our Desires into a new Channel.—The many Troubles and Oppositions they met with in the Wilderness, exhibit a lively Picture of the *Molestations* that attend, and the *Temptations* that assault, the Christian. Trials await Us. Snares are around Us. Through many Conflicts, and *much Tribulations*, *We must enter into the Kingdom of Heaven.* Only let us beware, lest, like the ungrateful *Israelites*, We forget the GOD of our Salvation, and *fall after the same Example of Unbelief.*

* The divine Writer to the *Hebrews*, makes the Land of *Canaan*, typical of *a better Country, even of an Heavenly*, Heb. xi. 16. xii. 22. According to the same Author, the *peaceful Settlement* of the *Israelites* in *Canaan*, suggested to their Thoughts, and pointed out to their Faith, that everlasting *Rest* which remaineth for the People of GOD, Heb. iii. 4, 5, &c. Since the *Terminus ad quem* (as the School-men speak) is evidently mystical and allegorical: may we not conclude, that the *Terminus a quo* is mystical and allegorical likewise? Then it will follow, upon the clearest Principles of Analogy, that the *intermediate* Steps and Advances are of the same Nature; significative of *refined* and *spiritual* Things, under *earthly* and *sensible* Images. This, if I mistake not, is put beyond all Doubt, 1 Corinth. x. 1. 2, &c.

Unbelief.—The *Cloud*, that was spread over them by Day to intercept the Glare, and screen them from the Heat of the Sun: The *Fire*, that shone before them in the Night, to chear the nocturnal Darkness, and lead them through the trackless Desart: were not these very amiable and exact Emblems of our Saviour's *Merits*, and of his holy *Word?* The former of which, are *refreshing* to the guilty Conscience, as the Veil of a thick interposing Cloud is welcome to a Traveller in sultry Climes. The latter, is a *Light* to our Feet, and a *Lanthern* to our Paths, to guide us in the Way everlasting.——Their *Passage* through *Jordan*, the Priests that bare the Ark of the Covenant going before them †, and standing in the Midst of the River, till all the Congregation were passed over: this very emphatically prefigured our great High-Priest; *bearing* our *Sins*; *fulfilling* the *Law* in our Stead; *abolishing Death*; and making it a *safe* as well as short Transition to Life eternal.

You will excuse me, Madam, for *expatiating* upon these Topics. They are so inviting, so pleasing, so comfortable, that I can hardly persuade myself to leave them.——If any other Parts of the Epistle, through a Kind of unhappy Necessity almost inseparable from Controversy, should resemble the *Asperity* of the *Thorn*; this I hope, will bear some Affinity to the *Fragrance* of the *Rose*. For which Cause it is, that I chuse only to touch, and but lightly touch, the one; while I would open the other, into a full Expansion, and a rich Effusion.—Let me add one more Observation on this Head, and I have done.

† See Joshua iii. 13, 14, &c.

It is apprehended by very judicious Perſons, that the Puniſhment of the *Egyptians*, and their total Overthrow, may be a Preſage of the *Miſery* and *Ruin*; which will ſooner or later fall upon Individuals and Nations, that *reject* the glorious Goſpel, and *vilify* its ſacred Repoſitory THE BIBLE.

If the Reaſons I have offered, are neither tireſome, nor un-ſatisfactory to your Ladyſhip, I ſhall proceed the more chearfully to ſhew, That the Curſe was *executed*, as well as pronounced.—Had it been the *ſenſeleſs* Extravagance of a Man intoxicated with Liquor; or the *raſh* Imprecation of a Man heated with Reſentment; or the *deſigning* Interpolation of ſome crafty Stateſman; would the *holy*, the *gracious*, the *true* GOD have ſet the broad Seal of Heaven to it? Would HE, who over-rules all Events, have *ſuffered* it to ſucceed—have *commanded* it to ſucceed—nay, have *brought it Himſelf to paſs*, by a mighty Hand, and ſtretched-out Arm? Impoſſible to conceive!—If therefore it was really brought to paſs; and with a ſurpriſing Punctuality; and not by any Competency of human Means, but by the moſt evident Diſplay of divine Power: this will be ſuch a Proof of its *Credibility*, its *Reaſonableneſs*, and *Equity*, as no One, who thinks reverently of the Deity, can deny.

Canaan was to be Servant to *Shem*.—This was accompliſhed, when the *Iſraelites*, the Deſcendants of *Shem*, conquered the Land of *Canaan*; ſlew thirty of its Kings*; and took Poſſeſſion of their Cities. When the *Gibeonites* particularly, who compoſed one of their principal States †, became *Hewers of Wood*,

 and

* Joſh. xii. 1, 24. † Joſh. x. 2.

*and Drawers of Water, to the Congregation** ; or, in other Words, the moſt menial Servants to the loweſt of the People.

By what Inſtruments was this extraordinary Revolution wrought?—By one of the fineſt Armies in the Eaſt or Weſt? Marſhalled by the braveſt Officers, and headed by the moſt experienced General? No: but by a raw, undiſciplined, enſlaved People. Who were deſtitute of military Skill; and without any perſonal Qualifications, or warlike Apparatus for ſo difficult, ſo dangerous an Enterprize.

Through what Obſtacles was it begun, carried on, and compleated?—In Spite of the Attempts of one potent Monarch, to detain them in Servitude. In Spite of the Reſolution of ſeveral combined Kings, to diſpute with them every Inch of Ground to the laſt Drop of their Blood.—A deep River, and an Arm of the Sea muſt be croſſed, by ſix hundred thouſand Men, with their Wives, their Children, their Cattle; and without any Veſſel to tranſport them, or any Bridge to tranſmit them.—They muſt dwell, forty Years, in a deſolate, inhoſpitable, barren Wilderneſs. Which was infeſted by ravenous Beaſts, and fiery flying Serpents. In which there was neither Water; nor Corn; nor any ſort of Accommodation for Abode, or Suſtenance for Life.

How were all theſe Difficulties *ſurmounted?*—Not by the Arm of Fleſh. This was utterly impracticable. But by the moſt aſtoniſhing Interpoſition of Omnipotence.—The *Egyptian* Tyrant is humbled, and brought to their Terms, by the Infliction of ten tremen-

* Joſh. ix. 27.

tremendous Plagues.—The Waters of the River are dried up, and the Waves of the great Deep are divided, ſo as to yield them a ſafe unobſtructed * Paſſage.—A Stream guſhes even from the hard Rock; and *gives them Drink, as it had been out of the great Depths.*—Prodigious Quantities of *Manna* † deſcend, with every Morning Dew; and ſupply them, not from the Garner, but from Heaven, with their daily Bread.—Vaſt Flights of *Quails* arrive, with every ſetting Sun; and drop, like a Bird ſhot through the Wing ‡, *in the Midſt of their Camp, and round about their Habitations.*—The Walls of an impregnable City

* *He led them through the Deep*, encumbered as they were with their Kneading Troughs, and ſurrounded with frightful Billows, *as an Horſe in the Wilderneſs:* with as much *Eaſe* and *Spirit*, as ſome courageous Courſer makes his Way through (מדבר) a plain, open, champaign Country. Iſai. lxiii. 13.

† We are not to think, that the *Manna* took its *Name*, from any Reſemblance to the *medicinal Drug*, which, among us, is ſo commonly known, and ſo frequently uſed. It is rather derived from the *abrupt* Expreſſion of the *Iſraelites*, on their firſt beholding this wonderful Food. They cried out with Amazement, מן הוא *Man Hu? What is this?* Which Exclamation, denoting their own Surprize, and the unexpected as well as unparalleled ture of the Gift, became both a *Memorial* of the one, and a *Denomination* of the other.

‡ This is deſcribed with the utmoſt Vigour and Beauty, in that ſublime Piece of ſacred Poetry, Pſal. lxxviii. 27, 28. *He rained Fleſh upon them as Duſt, and winged* (*here* lies a peculiar Emphaſis, and *thus* ſhould the Original עוף כנף be tranſlated, *winged*) *Fowl like as the Sand of the Sea.* Yet, though they were furniſhed with Wings, and therefore might eaſily eſcape, they neglected to make Uſe of their natural Powers. They fell round the *Iſraelitiſh* Tents, like the Rain from Heaven, *which returneth not*; and like the Sand of the Shore, *which cannot be numbered.*

This whole Pſalm is a manifeſt Proof of the Obſervation, which was made in a preceding Paragraph—That *hiſtorical* and *doctrinal* Paſſages of Scripture are, like the Deed and its Counter-Part, in their Subſtance *exactly correſponding:* and like the Links of the ſame Chain, in their Connection *abſolutely inſeparable.*

City fall to the Ground, at the Blast of Rams-Horns*. The Sun stands still in the Midst of Heaven, at the Voice of a Man †. All the Hosts of the Nations, with all their Weapons of War, are *driven asunder as the Foam upon the Waters*, and *cut off as the Tops of the Ears of Corn*.

And is it probable? Can it be possible? That every Element, and all Nature, should not only *concur*; but *alter* their *established* Course; *depart* from the *fundamental* Laws of their Creation; on purpose to ratify, what was bolted out by the Patriarch in a *drunken Revel*, or foisted into the Text by some *Hebrew Machiavilian?*

Canaan was to be Servant also to *Japheth*.—Pursuant to this Prediction, did not the *Greeks* and *Romans*, who derive their Lineage from *Japheth*, make themselves Masters of the Residue of *Canaan*. *Tyre* built by the *Sidonians*, and *Thebes* ‡ by *Cadmus*, were both destroyed by *Alexander* the *Grecian*. *Carthage*, founded by *Dido*, was, after a long Succession of Losses, and a vast Effusion of Blood, demolished by *Scipio* the *Roman*. Which Losses made *Hannibal*, a Child of *Canaan*, cry out with a Mixture of Astonishment and Despondency; *Agnosco Fortunam Carthaginis!* i. e. § "I see plainly the Hand of Destiny "working

* Josh. vi. † Josh. x. 12, 13.

‡ "*Alexander* laid Siege to this City, took it by Storm, and "entirely destroyed it; slaying ninety thousand of the Inhabi-"tants, and selling the rest, to the Number of thirty thousand "more, into Slavery." *Prideaux's Connect.* Vol. I. Pag. 479.

§ *Vide Liv.* Lib. xxvii. *ad finem*.—A Writer of the first Repute, for elegant Taste, and penetrating Judgment, thinks it *more than probable*, that *Hannibal*, in this dispirited and hopeless Acknowledgment, refers to the Prophecy under Consideration. Which

" working; I ſee *that oracular Doom* haſting to its " Accompliſhment; in theſe dreadful Calamities " ſuſtained by *Carthage!*"

If theſe Facts are true, which have the unanimous Conſent of Hiſtorians for their Support, what can we ſay of his Lordſhip's Aſſertion; " that *Canaan* was " Servant to *Shem*, though not to *Japheth**?" This, I am apprehenſive, will be found as *falſe*, as the following Objection is *weak*. In which He urges; " That

Which will juſtify my *free*, though I hope, not erroneous Tranſlation of the Paſſage.—What the ſame Author adds, is ſo very ingenious, and ſo appoſite to my Purpoſe, that I will beg Leave to tranſcribe it.

" That the *Romans* were no Strangers to the ſame divine " Oracle, appears from *Virgil*."

Progeniem ſed enim Trojano à Sanguine duci
Audierat, Tyrias olim quæ verteret Arces.
Hinc Populum latè Regem, Belloque ſuperbum,
' *Venturum Excidio Lybiæ.* Sic volvere Parcas.

" In tranſlating which, if we only name the *Anceſtors*, in" ſtead of the *Deſcendants*, the original Prophecy glares upon us."

From Japheth's *Loins deriv'd, a People ſhe knew*
Deſign'd the Strength of Canaan *to ſubdue:*
Wide-ſpread their Empire, deſtin'd to ſucceed
And waſte the Sons of Ham: So Fate decreed!

See Mr. *Ridley's* Sermons at Lady *Moyer's* Lecture, Pag. 252.

* The Words at large are, " *Canaan* became Servant of Ser" vants to *Shem*, though not to *Japheth, when the Iſraelites con*" *quered Paleſtine.*" Pag. 111.—I muſt beg Leave to inquire, *why* the laſt Clauſe it added? Is it to prove, that, when the *Iſraelites* ſubdued the *Canaanites*, the Deſcendants of *Ham* were not, by *this* Victory, made Servants to *Japheth's* Offſpring? If ſo, my Lord encounters a Phantom of his own raiſing; and confutes, what no Man aſſerts.—Is it to inſinuate, that, becauſe the Race of *Canaan* were not, at *this Time*, made Vaſſals to the Poſterity of *Japheth*, therefore they *never* were; and, of Conſequence, the Prophecy was *eluded?* This ſeems to be the Deſign of the Sentence. Abſtracted from this Deſign, I ſee not what End it can anſwer. But this is to draw, from Premiſes that are true, a Concluſion that is falſe. And is juſt as good Logic, as the Libertine's Argument is ſound Divinity; " Vengeance *is* " *not yet*, therefore it *never will be*, Executed." See 2 Pet. iii. 4.

That "*Canaan* was Servant to one of his Uncles, "not to his Brethren*."—Such a Cavil (for certainly it deſerves no better Name) diſcovers an *utter Ignorance* of the *Hebrew* Phraſeology; or elſe, a *ſtrange Inattention* to it; I would not ſay, an *egregious Miſrepreſentation* of it. I thought *every one* had known, till Lord *Bolingbroke* undeceived me, That nothing is more common in the oriental Idiom, than to expreſs any *Relatives* of the Male Line, by the Denomination of *Brethren* †.

I hope, your Ladyſhip will not think *this*, or any of my other Remarks, *indecently* free. In the Preſence of the moſt High GOD, all Men are upon a Level. When the Honour of his divine Word or glorious Attributes is concerned, We are to *know no Man after the Fleſh* ‡; pay no deferential Regard to the Diſtinctions of Birth, or Elevations of Character. In *theſe* Liſts the Privileges of Peerage ceaſe. And I ſhould reckon myſelf the moſt abject of Creatures, if, through Reſpect of Perſons, I could *palliate* or *ſecrete* the Truth, when the ever-venerable Oracles of Inſpiration are treated with Contempt. A Violation of Decency this! by whatever Hand it is offered or from whatever Quarter it comes, incomparably more flagrant than *Scandalum Magnatum*.

Pardon, Madam, this Digreſſion, and permit me farther to obſerve—That the Progeny of *Ham*, in another Line, are, to this very Day, the Slaves of the

* Pag. 111.

† See Gen. xiii. 8. Where *Abraham* and *Lot*, though Uncle and Nephew, are called *Brethren*.—Gen. xxiv. 48. Where *Bethuel*, another of *Abraham*'s Nephews, is ſtyled his *Brother*.—Gen. xvi. 12. xxiv. 27.

‡ 2 Corinth. v. 16.

the whole trading World. The *Negroes* I mean: whoſe Deſcent is from that unhappy Man. And what is their Country, but the *Market* of *Slavery?* Are not their Perſons bought * and ſold, as the meaneſt Commodities? Are they not debaſed to the moſt *ſordid*, and harraſſed with the moſt *toilſome* Drudgery? Made, in the ſtrictly literal Senſe of the Phraſe, *Servants of Servants?*

I have not forgotten what I promiſed to make appear, with relation to the *Egyptians*; neither ſhall I overlook what his Lordſhip has remonſtrated, from the ſame Quarter. "The Deſcendants of *Mizraim*," He ſays, "another of the Sons of *Ham*, were the "*Egyptians*: And they were ſo far from being Ser-"vants of Servants to their Couſins the *Shemites*, "that theſe were Servants of Servants to them †." —For a Seaſon, they were. But this Servitude was calculated for the Good of their Community, and redounded to the Glory of their GOD. It terminated in ſuch a ſignal Deliverance, as brought Honour and Opulence to themſelves, Confuſion and Ruin to their Enemies. Does it then follow, from this *temporary* Superiority of the *Egyptians*, which ended in ſo *diſaſtrous* a Manner, that they were *excepted* in the Denunciation of the Curſe, or favoured with an Act of *Indemnity*.

What ſays the ſupreme Arbitrator? *The Nation whom they ſerve, will I judge* ‡: I myſelf will puniſh; not

* No leſs than *thirty Thouſand*, I have been informed, are, every Year, bought for Slaves by the *Engliſh only*.

† Page 112. ‡ Gen. xv. 14.

not by any human Inſtruments, but by my own immediate Hand. Accordingly, they were viſited with the moſt dreadful and deſtructive Plagues. In the laſt of which, the Firſt-born, the Flower of their Kingdom, were cut off; and at length, their King, and his whole Army, periſhed in the *Red Sea*. Does my Lord make no Account of theſe moſt terrible and unexampled Judgments?

Beſides; what was the Condition of this People in the following Ages? If we conſult *Ezekiel*, He will declare it, as clearly by the Spirit of Prophecy *, as if He had lived on the Spot, and ſeen the Face of Affairs. *And it came to paſs in the eleventh Year, in the firſt Month, in the ſeventh Day of the Month, that the Word of the LORD came unto me, ſaying; Son of Man, I have broken the Arm of* Pharaoh *King of* Egypt; *and lo, it ſhall not be bound up to be healed, to put a Roller to bind it, to make it ſtrong to hold the Sword.—I will ſcatter the* Egyptians *among the Nations, and will diſperſe them through the Countries.—* Egypt *ſhall be the baſeſt of Kingdoms, neither ſhall it exalt itſelf any more among the Nations.—And there ſhall be no more a Prince of the Land of* Egypt.——Is not all this confirmed by *antient* Hiſtory, and by the *preſent* State of *Africa*? From the one We learn, That the *Egyptians* were ſubject, firſt to the *Perſians*; next to the *Grecians*; then to the *Romans*; afterwards to the *Arabs*. And from the other it appears, That they *now* wear the *Turkiſh* Yoke: are governed, not by a Prince of their own, but by the *Grand Seignor* and his *Baſhaws*.

Nay,

* Ezek. xxx. 20, 21, 22. xxix. 15. xxx. 13.

Nay; let any Perſon look round upon *all* the Countries, peopled by the Progeny of *Ham*; and I am much miſtaken, if He does not find them, what the Pſalmiſt deſcribes, *Dark Places of the Earth, and full of the Habitations of Cruelty* *: the Dens of *Rapine*, and the Dungeons of *Ignorance*: where *Slavery* drags the Chain, and *Tyranny* lifts the Scourge.—Inſomuch, that We need not ſcruple to ſay, in the emphatical Words of *Joſhua*; *Not one Thing has failed of all the Good*, or the evil *Things*, *which the LORD ſpake* by the Mouth of *Noah*, *concerning* each of his Sons reſpectively. *All are come to paſs, not one Thing has failed* †.

This calls upon me to clear up another Part of the Prediction——The Bleſſing pronounced upon *Shem*, and the Enlargement promiſed to *Japheth*. Which will afford a new Argument, to maintain the Authenticity of the Paſſage, and aſſert its divine Inſpiration.

I ſaid, the Bleſſing *pronounced upon*. Becauſe, I would not tranſlate the Words, *Bleſſed be the LORD GOD of* Shem; but, *Bleſſed of the LORD GOD is* Shem. This will put a *ſtriking Contraſt*, between the Doom of the irreligious Scoffer, and the Reward of filial Piety: this is what we *naturally expect* from a GOD, who is not unrighteous to forget his People, and their Labours of Love: this Senſe the original Language will very commodiouſly *bear* ‡, and the Event ſeems to *require*. For, how manifeſtly, how emi-

* Pſal. lxxiv. 20. † Joſh. xxiii. 14.

‡ Gen. ix. 26. ברוך יהוה אלהי שם——Words of the very ſame Import, in the very ſame Conſtruction, are *thus* rendered by our Tranſlators, Deut. xxxiii. 13. and will hardly admit of any other Interpretation; מברכת יהוה ארצו *Bleſſed OF the LORD*, &c.

eminently, was this benedictive Sentence fulfilled! Since, in the Posterity of *Shem*, the *Church* of GOD was established, and his true Worship propagated. From Him, the *Redeemer* of Mankind, that *Blessing of Blessings*, according to the Flesh sprung.

The great *Enlargement* of *Japheth*'s Territories, is no less certain, and no less remarkable. He had, for his Possession, the Isles of the Sea Westward, and the fine extensive Countries near them; *Spain*, *Italy*, *Greece*, *Asia the Less*, all *Europe*, and the vast Regions towards the North; which antiently the *Scythians*, now the *Tartars* inhabit; from whom the *Americans*, the People of the new World, seem to be derived. ——By *Japheth's dwelling in the Tents of* Shem, is meant The Conversion of the *European* Gentiles, to the Gospel of CHRIST. Who, through a long Progression of Years, were *Aliens from the Common-Wealth of* Israel; *Strangers to the Covenants of Promise*; *having no Hope* of eternal Life; *and without* any saving Knowledge of *GOD in the World**. But were, in due Time, persuaded to embrace the true Faith: were made (as the Apostle elegantly speaks, and in a Strain perfectly corresponding with the Language of our Prophecy) *Fellow-citizens with the Saints, and of the Houshold of GOD*†. An Event, altogether as undeniable, as it is important, delightful, and glorious.

Upon the whole, I cannot but think that his Lordship has planted his Battery, and played his Artillery, if not like an unskilful, at least like an unsuccessful Engineer. He has *planted his Battery* against a Place, too well fortified to admit of any Impression, and

* Ephes. ii. 12. † Ephes. ii. 19.

and that must infallibly triumph over every Assault. He has so *played his Artillery*, that it recoils upon Himself, and crushes his own Design.—And this, I apprehend, will always be the Issue, when Men even of the *finest Genius* and most *improved Capacities*, presume to attack the Scriptures of eternal Truth.

This very Passage, instead of *depretiating*, unspeakably *ennobles*, the divine Writings. It shews, that they bear the Stamp—of that *all over-ruling* Power, which purposes, and none shall disannull it—of that *all-comprehending* Knowledge, which discerns Events, long, long before they come into Existence.—And let any unprejudiced Reader judge, what Degree of Esteem those Books may fairly challenge; whose least considerable, or, in his Lordship's Opinion, *most obnoxious* Parts, have such a *Depth*, and such a *Dignity* of Wisdom! Such as will be admired and revered, so long as *historic* Truth has any Credit, or *commercial* Intelligence any Being.

Shall I trespass upon your Ladyship's Patience, a little farther?—The Penmen of the *Old Testament*, carry all the Marks of the most *disinterested* and *undesigning* Sincerity. They record the *Failings* of their favourite and most illustrious Heroes; without concealing the *Punishment*, inflicted on such Miscarriages. ---The uniform *Tendency* of their Narratives and Observations is, To promote a Religion the most *pure*, the most *benevolent*, the most *elevated* imaginable; as remote from all selfish Aims, and every low Art of Collusion, as the Heavens are higher than the Earth.—They were Men singularly *qualified* for their Work; being either *Eye-Witnesses* of the Facts,

they relate; or else *Cotemporaries* with the Persons, they describe; or still more remarkably distinguished, by their Ability to work *Miracles*, and their Insight into *Futurity*.—As to the Facts related, some of them had anniversary *Solemnities*, on which they were commemorated: Some of them had significant *Ceremonies*, by which they were represented. They were *publicly read* in the Synagogues, and *universally known* through the Nation. It was a Duty of Religion, to *talk* of them by Day, to *meditate* on them by Night, and diligently to *instruct* their Children in them. And were not these Circumstances a Security, an *inviolable* Security against any Attempt to corrupt, to innovate, or alter?——So that their Writings appear with every Character, both *internal* and *external*, of genuine Truth; and with the most unquestionable *Credentials*, from the GOD of Power, and GOD of Wisdom *. Consequently, they have a Credibility of *their own*: sufficient both to claim, and to support, the Faith of an antient *Jew*. Such as must *command* the Assent of every *rational* and *honest* Inquirer, even before the Christian Dispensation took Place.

If my Lord had duly adverted to these Considerations; surely, He would have expunged that *bold* and *rash* Assertion, "without Christianity we have no "Obli-

* Another very extraordinary Peculiarity in these Writings; and, to me at least, an undoubted Proof, that their Authors were divinely inspired, is, Their *perfect Agreement*, and *entire Consistency* throughout.—Though they were composed by *different* Men, placed in very *different* Stations of Life; and flourishing in very *distant* Ages of the World: Yet, they are as consonant and harmonious, as if they had all been penned by the *same* Hand.—Any Thing equal to this, I never saw; never heard of; and I believe, the most inveterate or most sagacious Adversaries of the *Old Testament*, will not attempt to produce a Parallel.

"Obligation to believe the *Old Teſtament**."——
Surely, he would never have left behind Him, that *unwarrantable* and *injurious* Inſinuation; That the *Hebrew* Original deſerves no better Credit, than the fabulous Story † of the *Septuagint* Tranſlation.—Nor have found any Reaſon to "proteſt, that He "knew of no Rule to go by‡," (in ſettling the Degree of Aſſent, due to the ſeveral Parts of the *Old Teſtament*) but the *fanciful Diſtinction*, which has already been examined.—He would rather have found Reaſon to adopt and ſubſcribe *Agur*'s Confeſſion of Faith. A Man, who was famous in his own, who will be famous in every Generation; and for this, among other moſt judicious Maxims; *EVERY Word of GOD is pure* §. 'Tis *all* Gold, *fine* Gold, without *any* the *leaſt* Alloy.

For my own Part, I freely acknowledge to your Ladyſhip, that I value the ſacred Hiſtory (even excluſive of its Connection with the tranſcendent Glories of CHRIST, and the unſpeakable Benefits of Redemption) on the very ſame Principles, which incline our Connoiſſeurs to value thoſe celebrated *Antiques*, they call Medals *ſingular*. Becauſe, it is ſuppoſed, there is but *one* of the Sort extant.——Con-

* Pag. 94.
† The *Story* is told, pag. 86.—The *Inſinuation* is made, in a prolix, confuſed, and obſcure Paragraph, pag. 87.
‡ Pag. 100.
§ Prov. xxx. 5. St. *Peter* bears much the ſame Teſtimony, to the *whole* Order of ſcriptural Writings. With regard to their *Uſe*, He calls them *Milk*; becauſe, nothing is ſo well adapted to *nouriſh* our Faith and our Holineſs. With regard to their *Quality*. He ſtyles them (ἀδολον) *ſincere*, unadulterated, pure; without any Mixture of Falſhood, or any Tincture of Folly. 1 Pet. ii. 2.

sidering the *private* Interests, and *personal* Attachments, which are so apt to biass the human Mind; considering the *imperfect* Information, and *Ignorance* of Causes, to which all other Writers are unavoidably subject; I cannot but conclude, that the sacred History is, in Point of strict, precise, universal Veracity, SINGULAR. There is none other besides this, no, not one in the whole World, that is free from *all* the false Colourings of Prejudice; clouded with *no* Mixture of Uncertainty; most *minutely* true; and to be depended on, in *every* Particular. The Sacred History, is not only seated on the *Throne* of *Truth*; but, in *these* Respects, possesses it *without a Rival.*

Lord *Bolingbroke* is fond of *Davila* *: because, *Davila* discovers the *hidden Springs* of Action, and traces up almost every Enterprize to its Source †.—Is this so valuable a Qualification in the *Italian*? How then should we admire the *inspired* Historians? Who disclose to us, not the secret Measures of a Court, but the *unsearchable Counsels* of Heaven. Not the little Motives, that actuate the Politician, but the *deep Designs* of the universal Sovereign: And all this, not from precarious Surmise, but with the *fullest Assurance.* An Excellency! to which no other Narrative on Earth, can lay any Claim.

The Scriptures throw Light upon the most memorable Transactions, that have passed in the *Heathen* World,

* He wrote a History of the Civil Wars of *France*, in fifteen Books; containing all that was remarkable, from the Death of *Henry* II. in 1559, to the Peace of *Vervins* in 1598. It was originally written in *Italian*, and translated into *French* by *J. Bodoin*. *Collier's Hist. Dict.*

† Pag. 167.

World, and are recorded by the *claſſic Authors*.—— When the *Aſſyrian* Monarch ſubdues Kingdoms, and ravages Nations; We are apt to think, He is only gratifying his inſatiable Ambition. But the Scripture aſſures us, that He was *the Staff in JEHOVAH's Hand, and the Rod of his Indignation* *. An Inſtrument, made uſe of by the King of Kings, to execute his righteous Vengeance.——When *Cyrus* is habituated to all the noble Exerciſes, educated in all the fine Accompliſhments, that form the gallant Prince, and conſtitute the complete General; *Xenophon* ſees nothing more, than the Exertion of human Policy. But *Iſaiah* beholds the all ſuper-intending Arm of the LORD, girding † this Hero, and preparing Him for the Deliverance of his People.—So that the Scripture-Hiſtory is *itſelf* the grandeſt and moſt uſeful; while its *inter-current* Obſervations, are a Key to open, the moſt celebrated Affairs, which give Weight and Eſtimation to other Annals.

The grandeſt, and moſt uſeful.—This will appear to be more than a bare Aſſertion, if we recollect; That Here is a Diſplay of that great *Meſſiah*, who is *the Hope of Iſrael* ‡, and *the Deſire of all Nations* §. A Diſplay of Him, in his myſterious Incarnation; his wonderful Perſon; and all the gracious, the benign Majeſty of his mediatorial Offices. From the original Promiſe (made to our firſt Parents) through

 all

* Iſaiah x. 5.

† Iſaiah xlv. 5. *I have girded thee, Thou haſt not known me.* *Xenophon's* Κυρȣ Παιδεια, though written with quite a different View, is a very fine, and perhaps the very beſt *Comment*, on *Iſaiah's* beautiful and expreſſive Phraſe, אאזרך.

‡ Acts xxviii. 20. § Hag. ii. 7.

all its progressive Evolutions; till He arises in the *New Testament, as the only-begotten of the Father* *; with a Lustre and Dignity, suitable to so divine a Personage.——Which is an Event, of such incomparable *Condescension*, *Magnificence*, and *Grace*, that all the Prophets bear Witness to it †, and the *very Angels desire to look into it* ‡.

How then must your Ladyship be surprised, to see Lord *Bolingbroke* undertaking to assign the *principal* Scope of the *Mosaic* § History (the former Part of it at least) and not *enlarging*, not *dwelling upon*, no, nor so much as *mentioning*, the *Redeemer*. That all-glorious, all-important REDEEMER, who is the Sum and Substance of the whole Scriptures: the *Alpha* and *Omega* in all the Revelations of GOD. —Of whom *Moses* ‖ wrote, and whose Day *Abraham* saw ⸸.——Whose Righteousness was preached by *Noah* **, and his final Advent foretold by *Enoch* ††. ——Whose Merits, apprehended by Faith, were the Recommendation of *Abel*'s Sacrifice §§; and the Consolation of *Adam* ‖‖, under the Loss of Immortality, and Expulsion from Paradise.—From whom many, if not all, the *Ante-diluvian* Patriarchs, borrow their Honours; and stand upon everlasting Record, chiefly as being in the Number of *his* Progenitors.—This *capital* Omission is (to use his Lordship's own Language) " a manifest Abuse of *sacred* History, and " quite

* John i. 14. † Acts x. 43. ‡ 1 Pet. i. 12.
§ Pag. 109. ‖ John v. 46. ⸸ John viii. 56.
** 2 Pet. ii. 5. It can hardly be doubted, but *Noah* preached the very same Righteousness, of which he himself was an Heir: and *that*, we are assured, was the Righteousness of Faith; Heb. xi. 7.
†† Jude 14. §§ Heb. xi. 4. ‖‖ Gen. iii. 15.

"quite inexcusable in a Writer, who knew, or should have known *," that, in its *most early* as well as in its *later* Periods, it invariably testifies of CHRIST †.

Thus to undertake, and *thus* to execute, is as if some *Pretender* to *Anatomy*, should engage to explain the Nature of Animal Motion; and say not a Word, concerning the Nerves, the Muscles, the Heart. Or, as if some *Smatterer* in *Geography*, should offer to exhibit a complete Map of our Country; and leave intirely out of his Plan, the Cities, the Towns, and the Rivers.—Yet, this is not the *only* Incident, on which my Lord, however critical in profane Literature, discovers Himself to have been very *remiss* in the Study, at least very *superficial* in the Knowledge, of his Bible.

From which Hint I would take Occasion to intreat, and with the most affectionate Earnestness, all that are inclined to dispute against this divine Book, first to make themselves *thoroughly acquainted* with it.—And would they once set about the momentous Work, with a candid, upright, and impartial Mind: Free from the *Jaundice* of Prejudices; not *blinded* with the Fumes of Self-Conceit; nor *intoxicated* with the Cup of vicious Pleasure: If they would *thus* examine the inspired Volumes, they would soon perceive such a *lovely Constellation* of Truth, of Wisdom, and of Grace, shining forth from every Page; as must turn their *Disesteem* into *Admiration*, and their *Aversion* into *Delight*.

* Pag. 178. † John v. 39.

But if they bring with them a Fondneſs for Fame; a haughty Self-ſufficiency of Spirit; or an ignoble Attachment to ſenſual Gratifications: If they are determined to cheriſh, and will on no Conſideration divorce, theſe *Seducers* of the *Heart*, and *Perverters* of the *Judgment:* We cannot wonder, that the Scriptures ſhould appear to *them*, with much the ſame Aſpect, as the miraculous Cloud appeared to the *Egyptians*. Which threw Darkneſs on their Paths, and ſhed Horror on their Souls; even while it gave Light to the Steps, and Alacrity to the Hopes, of the *Iſraelites* *—In this Caſe, we may aſſign a *Reaſon* for their *Oppoſition*, from the unhappy Circumſtances recorded of *Iſhmael* †: Their Hand, their Tongue, their Pen, is againſt the Word of GOD; *becauſe*, the Word of GOD is againſt them, their Tempers, and their Ways.

In the ſacred Narrations, we behold *the Arm of the LORD revealed.*—Other Hiſtorians, only *gueſs* at the Interpoſition of an *avenging*, or *propitious* GOD. And, though Conjectures of this Kind, occur but very rarely, in their Works; they are frequently cenſured, as a *preſumptuous* Intruſion upon the *Arcana* of Heaven.—But the Pen-men of Scripture, with *unerring* Certainty declare; *This is the LORD*'s *Doing:* a Stroke from the Sword of his Juſtice,

* Exod. xiv. 20. *It was a Cloud and Darkneſs to them, but it gave Light by Night to theſe.*

† Gen. xvi. 12. *His Hand will be againſt every Man, and every Man's Hand againſt Him.*

Justice*, or a Reward from the Riches of his Goodness†.

Here we perceive, as in the brightest Mirrour, what Practices He *favours*, and what Methods He *opposes*: what Courses are attended with his *Blessing*, and what Behaviour provokes his *Displeasure*.—These Records set before us the most *striking Exemplifications*, both of the divine Threatnings, and of the divine Promises: demonstrating, from repeated Experience, that the former, are more than vain Menaces; the latter, are far from alluring Fallacies. By which Means, they are admirably well adapted to inculcate those fundamental Lessons of practical Religion—a continual *Advertence* to GOD—a believing *Dependence* on GOD—and an habitual Expectation of *Success* in our Schemes, not *merely* from any Address or Industry of our own, but from the all-powerful *Benediction* of GOD.—Which are, of all

* See 2 Chron. x. 15.——xv. 6.——xxv. 20.——xxviii. 5, 6.——xxix. 8, 9.

† See 2 Chron. xii. 7.——xiii. 15, 16, 18.——xiv. 6, 12.——xxvi. 5.——xxvii. 6.——I refer to the *Chronicles*, rather than to the other Parts of sacred History, in order to create a *higher Esteem* for these excellent Memoirs. Many People, I believe, are *contentedly* ignorant of the *Chronicles*. Because, some of the first Chapters consist of *Hebrew* Names, which are *forbidden*, and of genealogical Tables, which are *useless*, to the Generality of Readers.——But notwithstanding their unpromising Introduction, they contain the most *memorable* and *momentous* Occurrences. They are interspersed with the most *weighty* and *edifying* Remarks. They are worthy of our *repeated* Perusal, and will amply repay the most *careful* Attention.——I would compare them to some noble *Mine*, whose Surface is barren, and seems to include nothing valuable. But, as you penetrate the Soil, the Treasure opens. The deeper you go, the more Riches you find. And, instead of regretting the little Toil of Application, you are only grieved, that you undertook the gainful Search no sooner.

all other Precepts, perhaps, the moſt ſalutary and beneficial to Mankind.

My Remarks would be immoderately prolix, were they to enumerate *all* the Perfections of Sacred Hiſtory. I ſhall content myſelf with wiſhing, that your Ladyſhip may eſteem, may reverence, may love the *whole* Book of GOD—*only* in Proportion to its Worth. Then, I am perſuaded, it will have your *higheſt* Eſteem, your *profoundeſt* Reverence, and moſt *devoted* Love.

Before I conclude, give me Leave, Madam, to make *one Requeſt*. Which I make, under a Senſe of my various Obligations to your Ladyſhip; with all the engaging Acts of your Condeſcenſion and Generoſity, full in my View. It ought therefore to be, and it really is, *expreſſive* of the moſt *unfeigned* Thankfulneſs for your Favours, and of the *trueſt* Zeal for your Happineſs. It is this—That you would carry on a *daily* Intercourſe, and cultivate a holy, an *intimate* Familiarity, with the inſpired Writers, and their ineſtimable Volumes. Read them. Recollect them. Weigh them.—Contemplate them, in their magnificent *Whole*; in their beautiful *Parts*; and their harmonious Connections.

I ſhould be afraid to recommend, in this zealous Manner, and to this aſſiduous Peruſal, the *moſt correct* Compoſitions, that ever proceeded from a *human* Pen. But Here, I am under no Apprehenſion, of your exhauſting the Mine, and complaining of *Emptineſs*: under no Apprehenſion, leſt the Entertainment ſhould *flatten* upon your Taſte, and create

Diſguſt.

Disgust. The more We search those Store-Houses of Wisdom; the better We understand those Oracles of Truth; the more they will *approve* themselves to our *Judgment*, and become *dearer*, still *dearer* to our *Affections.*—The Pages of Scripture, like the Productions of Nature, will not only endure the Test, but improve upon the Trial. The Application of the Microscope to the one, and a repeated Meditation on the other, are sure to display *new* Beauties, and present Us with *higher* Attractives.—Nay, the very Attempts of an Adversary to *blacken* the Scriptures, serve only to *encrease* their *Lustre.* For my Part, I never should have seen the Prediction of *Noah*, *rising*, with such Perspicuity, Propriety, and Glory, to Observation; had not Lord *Bolingbroke* made an Effort, to *over-whelm* it with Objections; and *sink* * it into Discredit.

Above all, may We bring to this best of Studies, an *humble Mind.* A Mind, deeply sensible of its own *Ignorance* and *Weakness*; yet frequently and chearfully lifted up to GOD, for his enlightening and animating Spirit. That, by his blessed Influences, our *Understandings may be opened to understand the Scriptures* †, and our *Hearts opened to receive them* ‡: to understand them, in all the *Fulness* of their heavenly

* An Allusion to the *Motto*, in the Title Page,
Merses profundo, pulchrior evenit,
and expressive of its Meaning.

† Luke xxiv. 45.

‡ Acts xvi. 14.——Such is the *Darkness*, such the *Depravity* of our Minds, that they will not, they cannot, be made *wise unto Salvation*, even from the Scriptures themselves, without the *powerful*

venly Meaning; to receive them, in all the *Force* of their transforming Power.——That, reading the *Threatnings*, We may tremble * at the awful Word; and acknowledge ourselves justly liable, to those terrible Judgments. But at the same Time believe, that *CHRIST has delivered Us from the Curse of the Law, being made a Curse for us* †—That, reading the *Promises*, We may confess Ourselves unworthy of an Interest, in such unspeakable Blessings. Yet rest assured, that *all the Promises of GOD are Yea and Amen in CHRIST JESUS* ‡: are our unquestionable Portion, through his Merits and Atonement; and will certainly be fulfilled, through his Intercession and Faithfulness.—Reading the *Precepts*, let Us rejoice in the Belief, that our Saviour, *obedient* unto Death, has fulfilled them *perfectly* for our Justification: that our Saviour, *exalted* unto Heaven, has engaged to *put his Spirit within Us* for our Sanctification; *causing Us to walk in his Statutes, and to keep his Judgments, and do them* ‖.—Contemplating the various *Examples*, may We use some of them, as *admonitory* Sea-Marks, to avoid the Rocks of Sin: use others, as a *conducting* Clue, to guide our Feet into the

powerful Agency of the blessed Spirit. Unless *his* Influences *enlighten* our Understandings; and *apply* the Doctrines, when understood, to our Hearts; We shall be, even with the Word of *Light* and *Life* in our Hands, somewhat like *blind Bartimeus*, sitting amidst the Beams of Day; or like the *withered Arm*, with invaluable Treasures before it. This, I think, Experience must *acknowledge*; this, I am very certain, the Text referred to, in Concert with many others, *evince*.

* See Ezra x. 3.——2 Chron. xxxiv. 27. Where it might not be amiss, to compare the Temper of true *Believers*, and the Behaviour of an illustrious *King*, with the Spirit that runs through his *Lordship's* Performance.

† Gal. iii. 13. ‡ 2 Cor. i. 20. ‖ Ezek. xxxvi. 27.

the Way of Peace: use all, as so many *Incitements*, to awaken our Circumspection, or quicken our Diligence, in *making our Calling and Election sure*.

Then, We shall have *another Proof*, that the Original of these holy Books, is not from Man, but from the LORD JEHOVAH. A Proof, which some People may explode, as imaginary or enthusiastical: but is really of the *utmost Solidity*, and of the *last Importance*. Which, though by no Means independent on, much less exclusive of, other Evidences; is, nevertheless, to each individual Person, incomparably more valuable, than any, or every other Attestation. We shall HAVE THE WITNESS IN OURSELVES *. We shall experience, on our own Souls, the happy Energy of the *Scriptures*. They will be the *Instrument* of working, such a *lively Faith* in CHRIST; such an *ardent Love* of GOD; such a *cordial Benevolence* for our Fellow-Creatures †; as cannot fail to *exalt* our Desires, *refine* our Affections, and *dignify* our Tempers.—

Such

* 1 John v. 10.

† This is what his Lordship means, or ought to mean, when He speaks of "the proper Force of Religion, that Force which "subdues the Mind, and awes the Conscience by Conviction;" pag. 182. And I am well assured, whatever He may surmise to the contrary, that *this Voucher* to the real Inspiration of the Scriptures, and divine Original of Christianity, "*is not* wanting." Nay, I durst venture to engage, that it *never will be* wanting to any Person, who seeks it with due Attention, and becoming Diligence: and neither forgets, nor neglects those necessary Preparatives, prescribed by the great Master of the Christian School——the one, comprehended in this Maxim; *If any Man will do his Will, He shall know of the Doctrine, whether it be of GOD.* John vii. 17. The other, delivered in the following Direction; *If any of you lack Wisdom, let Him ask of GOD, who giveth to all Men liberally, and upbraideth not, and it shall be given Him.* Jam. i. 5.

Such as will adminiſter *Comfort* under Affliction, and impart an *additional* Reliſh to Proſperity.—Such as will teach Us to order our Converſation right, amidſt all the Snares, all the Labyrinths of *Time*; and gradually train Us up, for the pure Bliſs, and conſummate Enjoyments of *Eternity*.

May THIS Proof, Madam, be written on your *Heart*—written in *bright* and *indelible* Characters—written by the Finger of the *living* GOD!—*Then*, I am aſſured, every Attempt, to ſtagger your Belief, or withdraw your Veneration from THE BIBLE; will be like an Attempt, to ſhatter the Rock in Pieces with a Bubble, or to pierce the Adamant with a Feather.—This is not only the *ſincere Wiſh*; but, ſo long as Religion and Gratitude have any Place in my Breaſt, it will alſo be the *earneſt Prayer* of

Your LADYSHIP'S

much obliged,

and moſt obedient

humble Servant,

April 22d, 1752.

JAMES HERVEY

POSTSCRIPT.

I Have taken no Notice of his Lordſhip's Animadverſions, relating to the Genuineneſs of the *Goſpel-Hiſtory*. Becauſe, this would be entering upon a new Field; which I leave *open* and *untouched*, for ſome more able Defender of that invaluable Depoſitum.——Not that I apprehend, there is any Thing very formidable in the Attack. But I think it would be ſerviceable, as I am perſuaded it is eaſy, to ſhew the *Weakneſs* and *Unreaſonableneſs* of thoſe Arguments; which Men of ſuperior Abilities are obliged to take up with, when they liſt themſelves under the Banner of Scepticiſm or Infidelity.——It would alſo be a Piece of public Juſtice, to enquire into the *Sincerity*, *Probity*, and *Conſiſtency* of thoſe Writers; who, in ſome Places, lay a mighty *Streſs* upon the Authority of the *New Teſtament*; (pag. 94.) in others, endeavour to *ſap* the very Foundation of its Credibility; (pag. 177.)

FINIS.